The Booke of Husbandry.

Very profitable and necessarye for all maner of persons. Made first by the Author Fitzherber, and now lately corrected and amended with diuers additions put therunto.

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¶ Sit ista questio.

THis is the question: wherevnto is euery man ordained? Job saith: Homo nascitur ad laborem, sicut auis ad volandum. That is to say: Man is borne to labour, as the Bird is to flye. And the Apostle saith: He that labowreth not, should not eate, for he ought to labour and doo Gods worke, that wyl eate of his goods or giftes. The which is an hard text after the litterall sence. For by the letter, the King, the Queene, nor all other Lords spirituall and temporall should not eate, wythout they should labour. The which were vncomely, and not conuenient for such estates to labour. But who that readeth in the booke of the Moralities of the Chesse shall therby perceiue, that euery man from the hyest degree to the lowest, is set and ordayned to labour and be occupied. And that booke is deuided in sixe degrees, that is to say, the King, Queene, Bishops, Knightes, Iudges, and the Yeomen. In the which booke is shewed their degrees, authorities, workes, and occupations, and what they ought to doo. And they so doyng and executyng of theyr authorities, workes, & occupatiõs haue a wonderous great study and labour. Of the which authorities, occupations, and woorkes were at thys tyme to long to wryte: wherfore I remit that booke as myne autor therof. The which booke were necessary to be seene of euery degree, that they myght order them selues accordyng to the same. And in that the Yeomen in the said Moralities & game of Chesse be set before to labor, defend and maintaine all the other hyer estates, the which Yeomen represent the common people, as Husbandes and Labourers, therefore I purpose to entreate fyrst of Husbandry.

FINIS.

¶ Here beginneth the boke of Husbandry, & first wher by Husbandmen do lyue.

The most general liuing that Husbandes can haue, is by plowing and sowyng of their cornes, and rearing or brading of their Cattell, and not the one without the other. Then is the plow the most necessariest instrument that an Husbande can occupye, wherfore it is conuenient to be knowen how a plow should be made.

¶ Diuers maners of plowes.

There be plowes of diuers makings in diuers countries, and lykewyse there bee plowes of yron of diuers fashions. And that is because thers be many maner of grounde and soyles. Some white clay, some red clay, some grauell or chylturne, some sande, some meane earth, some medled with marle, and in many places heath grounde: thus one plowe wyl not serue in all places, wherfore it is necessary to haue diuers maners of plowes. In Sommerset there about Celcester, the share beame, that in many places is called the plow head, is foure or fiue foote long, and it is broad and thyn, and that is because the land is very tough, & would soke the plow into the earth, if the sharebeame were not long, broad, & thyn. In Kent they haue other manner of plowes.

some go with wheeles, as they do in many other places, and some wyl turne the shelbred at euery lands end, and plow all one way. In Buckinghamshere are plowes made of another maner, & also other maner of plowyrons, the which me semeth generally good and likely to serue in many places, and specially if the plow beame and sharebeame were .iiij. inches longer betwene the sheth and the plow tayle, that the shelbred might come more a slope, for these plowes geue out to sodainly, and therfore they be the worse to draw, & for no cause els. In Leicestershere, Lankishere, Yorkshere, Lincolne, Norfolk, Cambridgeshere, and many other countries, the plowes be of diuers makinges, the which were to long a processe to declare howe. &c. But how so euer they bee made, if they be well tempered and go well, they may be better suffered.

¶ To know the names of all partes of the Plowe.

MEn that be no husbands may fortune to reade this boke, that know not which is the plow beame, the share beame, the plowe sheth, the plow taile, the stilt, the rest, the shelbred, the lenbred, the rough staues, the plow sote, the plow eare or cocke, the share, the culture and plow mall. Peraduenture I geue them these names here, as is vsed in my countrey, & yet in other countries they haue other names,

names, wherefore ye shall know the plowe beame is ỳ long tree above, the which is a litle bent, the share beame is the tree underneath, whereupon the share is set, the plow sherh is a thyn peece of dry wood made of oke, that is set fast in a mortes in the plow beame, and also in to the share beame, the which is the key and the chiefe hand of all the plowe. The plowe tayle is that the husband holdeth in his hand, and the hinder ende of the plow beame is put in a long slyt made in the same tayle, and is not set fast, but that it maye ryse vp and go downe, and is pynned behinde, and the same plow tayle is set fast in a mortes in the hinder ende of the share beame. The plow slyt is on the ryght syde of the plain, whereupon the rest is set: The rest is a lytle peece of wode, pynned fast vpon the neather ende of the slyt and to the share beame into the further end. The shelbred is a broade peece of wood fast pynned to the ryght syde of the sheath in the further ende, and to the vtter syde of the slyt in the hynder ende. The senbred is a thin bord pinned as nayles most commonly to the leaft syde of the sheath in the further ende, and to the plow tayle in the hynder ende: and the sayde shelbred would come ouer the sayd sheath and senbred an ynche, and to come past the myddl of the share made wyth a sharpe edge to resyue and turne the earth, when the culture

both cut it. There bee two long staues in ey-
very plow in the hynder ende, set a slope be-
twene the plow tayle and the hilt, to hold out
and keepe the plow abroad in the hynder end,
and the one is longer then the other. The
plow foote is a little peece of wood with a cro-
ked ende set before in the mortes in the plow
beame, set fast with wedges to drive vp and
downe, and it is a stayte order of what depe-
nes the plowe shall go. The plowe care is
made of three peeces of yron, nayled fast to the
right syde of the plow beame. And poore men
haue a crooked peece of wood pynned fast to the
plowe beame. The share is a peece of yron
sharpe before, and broad behinde a foote long,
made with a socket to bee set on the further
ende of the share beame. The culture is a bend
peece of yron set in a morte in the myddell of
the plow beame, fastned with wedges on eue-
ry syde, and the backe thereof is halfe an inch
thicke and more, and three inches broad, and
made kene before to cut the earth cleane, and
it must be well steeled, and that shal cause the
easier draught, and the yrons to last much lon-
ger. The plowe mall is a peece of hard wood
with a pyn put thorow set in the plow beame
in an augers hole.

¶ The tempering of plowes.

NOw the plowes be made of diuers man-
ners, it is necessarye for a husbande to
know

knowe howe these plowes shoulde be tempered to plowe and turne cleane, and to make no rest balkes. A rest balke is where the plow biteth at the point of the culture and share and cutteth not the ground cleane to the forrow that was plowed last before, but leaueth a litle ridge standing betwene, the which doth breed thistels and other weedes. All these manner of plowes shoulde haue all like one maner of tempering in the yrons. How be it a man maye temper for one thing in .ij. or .iij. places, as for deepenes. The forte is one, the setting of the culture of a deepenes is a nether, and the third is at the plow tayle, where he ij. wedges, that be called flote wedges, ỳ one is in the flote aboue ỳ beame, the other in ỳ said flote vnder the plow beame, and other while he will set both aboue, or both vnderneath, but alway let him take good hede and kepe one generall rule, that the hinder ende of the share beame, alway touch the earth, that it maye kill a worme, or els it goeth not truly. The tempering to go brod and narow, is in the setting of the culture, and with the dryuing of the fiue wedges, forewedge, and belewedge, which would be made of dry wood, and also the setting on of his share helpeth well, and is a cunning poynt of husbandry, & mendeth and paireth much plowing, but it is so narow a point to knowe, that it is hard to make a man

to vnderstande it by wrytyng, without he haue at the operation therof to teache men the practise, for it muste leane much into the forrow, and the poynt may not stande to much vp nor down, nor to much into the lande nor into the forrow. How be it ỹ setting of the culture helpeth much. Some plowes haue a bond of yron triangle wise, set ther as the plow sare should be that hath .iij. nicks on the further side. And if he will haue his plow to go a narrow forrow, as a side forrow should be, then he setteth his fore teame in the nicke next to the plowbeame, & if he wil goe a meane breath, he setteth it in the midle nicke, that is best for turring, & if he wold go a broad forrow, he setteth it in the vtmoste nicke, that is best for falowing. The which is a good waye to kepe the breath & some tempered, but it serueth not the depenes, & some men haue in stead of the plow fote a peece of yron set vpright in the further ende of the plowbeame, & they cal it a Cocke made with two or three nyches, & that serueth for depenes. The plowes that go with wheeles haue a straight beame, and may be tempered in the yron as the other be for the breath, but their most spetiall temper is at the bolster, whereas ỹ plow beame lieth, & that serueth both for depenes & for breath. And they be good on euen grounde that lyeth light, but me seemeth they be far more costlye

then

then the other plowes: & though these plowes be wel tempered for one maner of ground, the temper wyll not serue in a nother maner of ground, but it must rest in the discretion of the plowman to know when it goeth well.

¶ The necessary thinges that belongeth to a Plow, Cart, and wayne.

But before he begin to plow, he must haue his plow and his plow yron, bys Oren or Horses, and the geare that belongeth to them that is to say bowes, yokes, landes, stikynges, wythen temes: And or he shal ioyne his corne he must haue a wayne, a coppoke, a paire of flenes, a wayne rope, and a pickforke. This waine is made of diuers peeces that wil haue great reparation, that is to say the wheeles, and those be made of nathes, spokes, fellyes, and nowles, & they must be well fettered with wode & yron. And if they be yron bound, they are much the better, and though they be the dearer at the fyrst, yet at length they be better cheape, for a paire of wheeles yron bound wyl weare .viij. or .x. paire of other wheeles, and they go rounde and light after Oren or Horses to draw. Howbeit on marres ground and soft grounde the other wheeles be better, because they be broader in the soule, and wyl not go so depe. They must haue an axeltree clout with .iij. wayne clouttes of yron, two lympins of yron in the axeltrees endes, two axell pyns of yron,

yron, or els of tonge hard wood. The body of the wayne of oke, the fauss the neather rathes, the vper rathes, cradle somer, the keyes and pickstaues. And if hee go wyth a Yaxle plow, then muste he haue his Yaxles or Spares or both his bombers or collers, holmes, whyfed traies, swingletree and togwith. Also a cart made of ashe, because it is lyght and lyke stuffe to it as is to a wayne, and also to a cart saddle, backbands and belly bands, and a cart ladder behinde when he shal cary either corne or hides, or such other. And in many countries their waynes haue cart ladders both behinde and before. Also an Husbande muste haue an are, a hatchet, a hedgyng byll, a pynawger, a reftnawger, a fayle, a spade and shouell. And how be it that I geue them these names as is moste commonly vsed in my country, I know they haue other names in other countries, but hereby a man may perceiue many thynges belong to husbandrye, to their great costes and charges, for the maintenaunce and vpholding of the same. And manye more thinges are belonging to Husbandes then these, as ye shall well perceiue, before I make an ende of this treatise. And if a yong Husbande should bye all these thinges, it would be to costly for hym, wherefore it is necessary for hym to learne to make hys yokes, Dreabwes, sales, and all maner of plow geare.

¶ Wher-

¶ Whether is better a plow of Horses, or a plow of Oxen.

IT is to bee knowen whether is better a plowe of Horses, or a plow of Oxen, and therin me seemeth ought to be made a distinction. For in some places an Oxe plowe is better then a Horse plow, and in some places a Horse plow is better, that is to say, in euery place where as the Hyll hand hath seueral pastures to put hys Oxen in, when they come from their worke, there the Oxe plow is better. For an Oxe may not endure his worke to labour al day, and then to be put to the commons, or before the Yeardman, and then to be set in a folde all nyght without meate, and so go to his labour in the morning. But if he be in a good pasture all nyght, he wyll labour much all the day dayly. And Oxen wyl plow in tough clay, and vpon hylly grounds, whereas Horses wyll stand styll. And where as is no seueral pasture, there the Horse plow is better, for the Horses maye be tedthered or tyed vpon leys, balkes, or bades, whereas Oxen may not be kept, and it is not vsed to tedder them but in few places. And Horses wyl go faster then Oxen on euen grounde or light grounds, and quicker for cariages, but they be farre more costly to keepe in wynter, for they must haue both hey and corne to eate, and straw for lytter, they must be well shod on all.iiij. feete, and

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the geare that they shall draw with, is more costly then for the Oxen, & shorter while it will last, and Oxen will eate but straw & a little hey, which is not halfe the cost that Horses must haue, and they haue no shoes as horses haue. And if any forance come to the horse, ware old bruised, or blinde, then he is litle worth. But if any forance come to an Oxe, or ware old, bruised or blynde, for .vj. shillings he may be sed & then he is mans meate, & as good or better then euer he was. The horse when he dyeth is but carion, & therfore me semeth althinges considered the plow of Oxen is muche more profitable then the plow of Horses.

¶ The diligence and the attendance that a husbande should geue to his workes in maner of another Prologe, and the speciall ground of all this treatise.

THou husbande that intendest to get thy liuing by husbandry, take hede to the saying of the wyse Philosopher, the which sayth: Adhibe curam, tene mensuram, et eris diues, that is to say: Take hede to thy charge, kepe measure, and thou shalt be riche. And now to speake of the first article of these. iij. I. Adhibe curam: He that wyll take vpon him to do any thing, and be slouthfull, reckles, & not diligent to execute and to performe that thing that he taketh vpon him, he shall neuer thriue by his occupation. And to the same intent sayth our

Lord

Lord in his Gospel, by a parable: Nemo mittens manum suam ad aratrum, respiciens retro, aptus est regnum dei. The spirituall construction of this text I remit it to the Doctors of Diuinity, and to the great Clarkes, but to reduce and bring the same text to my purpose, I take it thus: There is no man putting hys hand to the plow, looking backward, is worthye to haue the thyng that he ought to haue. For if he go to the plow, and looke backward, he seeth not whether the plow go in ridge or rayn, make a balke, or go ouerthwart and if it so do, there wyl be litle corne. And so if a man attend not his husbandry, but go to sporte and play, tauerne or alehouse, or sleeping at home, and sucke other vile wordes: he is not then worthy to haue anye corne, and therefore Fac quod venisti, do that thou camest for, and thou shalt finde that thou seekest for.

How a man shoulde plow all maner of landes all tymes of the yeare.

NOw these plowes be made & tempered, it is to be knowen how a man should plowe all tymes of the yeare. In the begynning of the yeare after the feast of the Epiphanye it is tyme for a Husband to go to the plow: and if thou haue any leyes to falow, or to sowe otes vpon, first plow them, that the grasse and the mosse may rot, and plowe them a deepe square forrow. And in all maner of plowings see that

thy

thy eye, thy hand and thy fote do agrée, & be al way ready one to serue an other, and to turne vp much mold, & to lay it flat that it reare not on edge. For if it reare on edge the gras and molle wyll not rot, & if thou sow it with wynter corne, as wheate or rye, as much corne as toucheth the molle, wil be drowned, the molle both keepe such wet in it self. And in some countries if a man plow deepe, he shal passe the good ground, and haue but litle corne, but that country is not for men to kéepe but husbandrye vpon, but for to reare and brede cattel or shéepe, for els they muste go beate their landes with mattockes, as they do in many places of Cornwel and in some places of Deuonshere.

¶ To sow for pease and beanes.

HOwe to plow for pease and beanes, were necessary to know. First thou muste remember which is moste clay ground, and that plow first, and let it lye a good space or thou sow it, because the frost, the rayne, & the sunne may cause it to breake small, to make much molde and to ridge it. And to plow a squares forowe the breadth and the deepnes all one, & to lay it close to his felowe. For the more forowes the more corne, for a generall rule of all maner of cornes. And that may be proued at the coming vp of al maner of corne, to stande at the landes end and loke towarde the other end. And then may you see howe the corne groweth.

¶ Howe

¶ How to sow both peaſe and beanes.

Thou ſhalt ſowe thy peaſe vpon thy claye grounde, and thy beanes vpon the barley ground, for they would haue rancker ground then peaſe. Yow be it ſome huſbands held opinion that big & ſtiffe grounde, as clay, would be ſowen with big ſtuffe as beanes. But me thinke the contrary, for if a dry ſommer come, his beanes will be ſhort. And if the ground be wed, put the more beanes to the peaſe, and the better ſhal they yeld when they be thraſhed. And if it be very rancke ground, as is much of euery townes ſide wher cattell doth reſort, ſow not that land til ye will ſow it, for if ye do, there will come vp kedlockes and other weedes, and then ſow it with beanes, for if ye ſow peaſe, the kedlocks will hurt them. And when ye ſee ſeaſonable time ſow both peaſe & beanes, ſo that they be ſowen in the beginning of March. Yow ſhall ye know ſeaſonable tyme? Go vpon the land that is plowed & if it ſyng or cry, or make any noiſe vnder the fete, then it is to wete to ſow, & if it make no noyſe & will beare the horſes, then ſow in the name of God, but how to ſow. Put the peaſe into the hopper, and take a broad thong of leather or garthweb of an ell long, faſted it to both endes of ỹ hopper, & put it ouer thy head like a leyſh, & ſtand in the myddſt of the land wher the ſacke lyeth, the which is moſt con-

nenient for fylyng of thy hopper, and set th
left fote before, and take an handful of peas
and when thou takest vp thy right fote, the
cast the pease from the all abroad, and whe
thy left fote riseth, take an other handful, an
when thy right fote riseth, then cast them fr
thee, and so at euery two paces thou shalt sow
an handful of pease, and so see that thy fot
and thy hand agree, and then ye shall sow
euen. And in your casting ye must open a
well your fingers as your hand, and the bye
and the farther that ye cast your corne, th
better shal it spred, except it be a great wynd
And if the land be very good and wil break
smal in the plowing, it is better to sowe afte
the plowe then to tary any longer.

¶ Seede of discression.

There is a seede that is called discretion, if
husband haue of that seede and mingle it
mong his other cornes, they wil growe muc
the better, for that seede wil tel him how man
castes of corne euery land ought to haue. An
a yong husband, and may fortune some o
husband hath not sufficient of that seede, an
he that lacketh let him borow of his neighbor
that haue. And his neighbors be vnkind if the
wil not lend this yong husband part of thy
seede, for this seede of discression hath a wo
drous propertye, for the more it is taken
or lent, the more it is. And therefore me s
me

meth it should be more spirituall then temporal, wherin is a great diuersity, for a temporal thing the more it is deuided, the lesse it is, & a spiritual thing the more it is deuided the more it is, Verbi gracia, for example: I put the case one take a loafe of bread & cut it in smal peces and deale it to a company of people, ther may be so many to receiue it, that at length he shal geue all and leaue none for him selfe. This is now a temporall matter. A spirituall thing is this, as the Lordes prayer, or any other good prayer that a man can say, let hym teach it to yr. to a. C. or to a. B. yet is the prayer nothyng the lesse, but much more. So this seede of discretion is but wisdome & reason, and he that hath wisdome, reason & discretion, may teach it, and informe other men, as he is bounde to do, wherin he shal haue thanke of God, and he doth but as God hath cõmanded him by hys Gospell: Quod gratis accepistis, gratis date, that thing that ye take frealye, geue it fraly againe, and yet shal ye haue neuer the lesse.

¶How al maner of corne should be sowen.

BUt yet me thinke it is necessary to declare how all maner of corne should be sowen, and how much vpon an acre most commonly, and first of pease & beanes. An acre of ground by the statute, that is to say. xvi. foote & a halfe to the pearch or pole, foure pearches to an acre in breadth, and fortye pearches to an acre in

length may be meetly well sowen with two London bushels of pease, the which is but two strikes in other places. And if ther be ỹ fourth part beanes, then wyll it haue halfe a London bushell more, and if it be halfe beanes it wyll haue three London bushels, and if it be all beanes, it wyl haue .iiij. London bushels fully, and that is halfe a quarter, because the beanes be great and grow vp straight, & do not spread and grow abroad as pease do. An acre of good beanes is worth an acre & a halfe of good pease because ther wyl be mo bushels. And the best property that longeth to a good husband is to sow all maner of corne thicke inough, and specially beanes or barly, for commonly they be sowen vpon ranck ground, & good ground wyll haue the burthen of corne or of weede. And as much plowing and harrowing hath an acre of ground, and sow therupon but one bushell, as if ye sowed .iiij. bushels. And vndoubted one bushel may not geue so much corne againe as the .iiij. bushels, though the three bushels that be sowen more be alowed and set a part. And one bushell & an halfe of white pease or green pease wyl sow as much ground as .v. bushels of gray pease, & that is because they be so small, and the husband nede not to take so great an handful. In some countries they begin to sow pease some after Christmas, & in some places they sow both pease and beanes vnder forow.

and

and those of reason must bee sowen bytyme. But for the most part generally to begin some after Candelmas is good season, so that they be sowen or the beginning of March, or some upon. And specially let them be sowen in the old of the Mone. For the opinion of old Husbandes is that they should the better cod, and the sooner be ripe. But I speake not of hastye pease, for they be sowen before Christmas.

¶ To sow Barly.

Every good Husband hath his barly falow well donged, and lying rigged al the deepe and cold of winter, the which rigging maketh the land to be dry, and the donging maketh it to be melow & rancke. And if a dry season come before Candlemas, or some after, it would be cast downe, and waterfowed betwene the landes, that the wete rest not in the raine, and in the begynning of March tyg it up agayne, and to sow in euery acre. v. London bushels, or.iij. at the least, & some yeares it may so fortune that there commeth no seasonable weather before March to plowe his barly earth, & so sone as he hath sowen his pease & beanes, then let him cast his barly earth, and shortlye after to tyg it agayne, so that it be sowen before Apryl. And if the yeare time be past, then sow it upon the casting. It is to be knowen that there be three manner of Barleys, that is to say, Spyot barly, Long barly, and Beare

barlye that some men call big. Sprot barlye hath a flat eare most commonly. iij. quarters of an inch broad, and. iij. inches long, and the cornes be very great & white, and it is the best barly. Long eare hath a flat eare half an inch broad, & iij. inches and more of length, but the corne is not so great nor so white, & sonner it will turn and grow to the stes. Bear barly or big would be sowen upon light & dry grounde, and hath an eare. iij. inches of length or more, set four square like pese wheate, small cornes and litle flour, and that is the worst barly, & iij. London bushels are sufficient for an aker, & in some countries they do not sow their barly till May, & that is most commonly upon gravel or sandye ground. But that barlye generally is neuer so good as that is sowen in March. For if it be very dry wether after it be sowen, that corne that lyeth above, lyeth dry & hath no moysture, and that that lieth underneath commeth up, & when rain cometh then sprouteth that that lyeth above, & oft times it is greene when the other is ripe, and when it is thresshen, ther is much light corne &c.

¶ To sow otes.

About March is time to sow otes, & specially upon light ground & dry, how be it they will grow en water ground, then ar. & corne els, for wete ground, is good for no maner of corne, & iij. London bushels will sow an

an acre. And it is to be knowen, that there be three manner of otes, that is to saye, red otes, black otes, & rough otes. Red otes are the best otes, when they be threshed, they lye low in the bushell, and very good to make otemell of. Blacke otes are as great as they be, but they haue not so much flours in them, for they haue a thicker huske, and also they be not so good to make otemell. The rough otes be the worst otes, and it quiteth not the cost to sowe them. They be very light & haue long tailes, whereby they wyl hang ech one to other. All these maner of otes weare the ground very sore, & maketh it to beare quich. A yong Husband ought to take heede how thick he soweth al maner of corne two or three yeares, & to se how it commeth vp, & whether it be thicke inough or not, if it be thyn, sow thicker the next yeare, and if it be wel, hold his hand three other yeares, and if it be to thyn, let hym remember hym selfe whether it be for the vnseasonablenes of the weather, or for thyn sowing, and so his wyse house and discretion must discerne it.

¶ To harrow al maner of cornes.

NOw these landes be plowed, & the cornes sowen, it is conuenient that they be well harrowed, or els Crowes, Dawes & other birdes wyl eate & beare away the cornes. In many countries the Husbandes vse to haue an Ore harrow, the which is made of. vi. small peces

of timber, called harrow bulles, made either of asshen oke, they be two yardes long, & as much as the small of a mans leg, and haue slots of wood put thorow them like lathes, & in euery bull are fiue sharpe peces of yron called harrow tynder, set some what a slope forward, and the formost slope must be bigger then the other, because the fote teme shall be fastned to the same with a shakle or a swyuel by. This harrow is good to breake the great clots, & to make much mold, and then the horse harrowes to come after to make the clottes smaller, & to lay the ground euen. It is a great labour & payn to the oxen to go to harrow, for they were better to go to the plow two dayes then to harrow one day. It is an old saying: the Dye is neuer woe, till he to the harrow go. And it is because it goeth by twitches, & not alway after one draught. The horse harrow is made of fine bins, and past not an elle long, & not so much as the other, but they be like sloped & tuyed. And when the corne is well couered, then it is harrowed enough. Ther be horse harowes that haue tinder of wood, and those be vsed much about Kippon and such other places, where be many bulder stones, for these stones would wear the yron to sone. And those tynder be most comonly made of the ground end of a yeng ash, & they be more then a fote long in the beginning, & stand as

much

ſtacke aboue the harrow as beneath. And as they weare or breake, they vpiue them downe lower, & they would be mas long before they be occupied that thei may be dry, for then they ſhal endure and laſt much better, and ſtick the faſter. The Horſes that ſhall draw theſe harrowes muſt be wel kept and fed, or els they will ſone be tyred and ſore beat that they may not draw. They muſt haue bombers or collers, holmes writhed about their neckes, treſſes to draw by, and a ſwyngle tree to hold the treſſes abrod, and a togwith to be betweene the ſwyngletree and the harrow. And if the barly ground wyl not breake with harowes, but be clotty, it would be beaten with mals, and not ſtrait down, for then they beate the corne into the earth. And if they beate the clot on ẏ ſide, it wyl breake the better, and the clot wyll lye light that the corn may lightly come vp, & they vſe to vole their barlye ground after a ſhours of raine to make the ground ſuer to mow.

¶ To fallow.

NOw theſe ful bandes haue ſowen their peaſe, beanes, barly and otes, & harowed them, it is the beſt time to fallow in the latter end of March & Apryl, for wheate, rye and barly. And let the ful hand do the beſt he can to plow a broad forow & a deepe, ſo that he turne it cleane, and lay it flat that it rere not on edge the which ſhall beſtroye all the thyſtels and

weedes, for the deper & the broader that it goeth, the more new mold and the greater clots shal ye haue, and the greater clots, the better wheate, for the clots keepe the wheate warme all the winter, & at March they wyl melt and breake, and fal in many smal peces, which is a new bringing & refreshing of the corne. And also ther shall but litle weedes grow upon the falowes that ar so falowed, for the plow goeth vnder neath the rotes of all maner of weedes, and turneth the rote vpward that it may not growe. And if that land be falowed in wynter tyme, it is farre the worse for three principall causes: one is, al the raine that commeth shal wash the land, & drive away the dong, and the good mold, that the land shall be much worse. An other cause is, the rayn shal beate the land so flat and bake it so hard together, that if a dry May come, it wyll be to hard to stirre in the moneth of June. And the third cause is, the weedes shal take such rote or ever tyme come, that they wyll not be cleane turned vnderneath, the which shall be great hurt to the corne when it shall be sowen, and especially in the tyme of weedyng of the same, and for any other thyng make a deepe hollow forow in the ridge of the land, and loke wel thou reke bathe it not, for if thou do, there wyll be many thystels, and then thou shalt not make a cleane ridge, at the first tirring, and therfore it must

ledes be depe plowed, or els ye shal not turne
he wedes cleane.

¶ To cary out doong or mucke, and to spread it.

In the latter end of Aprill, & the beggynning of Maye, is time to carye out hys doong or muck, and to lay it vpō his barly ground. And where he hath barly this yeare, sow it wyth wheate or rye the next time it is falowed, and so shal he muck al his landes ouer at euery second falow. But that husbande that can finde no meanes to cary out his doong, and to lay it pō his lande after it be once stirred, it is much better, then to lay it vpō his falow for diuers causes: One is, if it be layd vpon his falow, al that falleth in the hollow ryndge shall do little wo: for when it is rigged againe, it lyeth so depe in the earth, that it wyll not be plowed vp againe, except that when he hath spread it, he wyl with a shouel or a spade cast out al that is fallen in the ridge. And if it be layde vpon the stirring, at euery plowyng it shall medle the doong and the earth together, which shall cause the corne much better to grow and encrease: In some places they lose not theyr doong tyll harueste be done, and that is vsed in the farther parte of Warwythere called Stareshire, Hallamshere, and so Northward toward Yorke and Ripon, and that I cal better then vpon the falow, and specially for barlye, but

vpon the first stirring is best for wheate & rye and that bys dong be layd vpon small heapes nye together, and to spreade it euenlye, and to leaue no dong ther as the muck heape stode, for the moystnes of the dong shall cause the ground to be ranck inough. And if it be medled with earth, as sholings & such other, it will last the longer, and better for barly then for wheate or rye, because of weedes. Horse dong is the worst dong that is, the dong of all maner of cattel that chew their cudis very good and the dong of Hennes is best, but it must be layd vpon the ground very thyn.

¶ To set out the shepefold.

Also it is tyme to set out the sheepefold in May, and to set it vpon the tye ground if you haue any, and to flyt it euery morning or night, and in the morning when he cometh to his fold, let not his sheepe out anon, but rayse them vp, and let them stand stylle a good season that they may dong and pille. And go anon them, to see whether any of them haue any mathes or be scabbed, & se them thre or four tymes on the one side, and as oft on the other side. And when the kelles be gone before the ground, then let them out of the fold, & drive them to the soundest place of the fielde. But he that hath a fold to feed seueral to him selfe let him occupye no fold, for folding of sheepe maketh them scabbed, and byndeth mathes, and

hen a storme of yll weather cōmeth in the
ight, they cannot flee nor go away, & that ap-
aireth them sore of their flesh. But let that
an that hath such a seueral fallow fielde, let
im vpon.xx.xxx. or.xl. flakes, according to the
umber of his sheepe vpon his falow, wher he
ould set his fold, and specially in the farthest
art of the field, from thence as they came in,
or the going vpon doth much good. And let the
hepheard bring his sheepe to the flakes, and
e sheepe will rub them on the flakes. And let
e shepheard go about them tyl they be set, &
us learne them two or three nightes, & they
yll follow those flakes as it sitteth them, &
et by them, and if any yll weather come, they
yl ryse vp and go to the hedge, & this maner
f folding shal breede no mathes nor scab, nor
ppaire them of their flesh, and shalbe a great
afegard to the sheepe for rotting, & in the mor-
ing put thē out of their pasture, & thou shalt
ot nede to bye any hurdels nor sheepe hekes,
ut how ye shal salue them or dresse them, ye
al vnderstand in the chapter of sheepe after.

¶ To carry wood and other necessaries.

A pril in May when thou hast followed the
grounde, and set out the shepefold, & caryed
out the dounge as much, if thou hast any wood,
oale or tymber to carry, or suche other busy-
nes, that must needes be done with the cart
or

or wayne, then it is time to do it. For then the way is like to be faire and dry, and the daye long, and that time the husband hath leaste to do in husbandry. Paradventure I set one thing to be done at one time of the yeare, and if the husband should doo it, it should be a greate losse to him in an other thing: wherefore it is moste conuenient to do that thing firste, that is moste profitable to him, and as sone as he can to do the other labours &c.

¶ How to know diuers maner of weedes.

In the latter end of May, and the beginning of June, is time to weede thy corn. Ther be diuers maner of weedes, as thistels, hedlocks, docks, cockel, rake, darnel, golds, hadods, dogfenell, mathes, terre, and diuers other smal weedes: but thefe be they that greue most, the thistel is an yll weede, tough & sharp to handle, and freateth away the cornes nye it, & causeth the sherers not to shere cleane. Hedlocke hath a leafe like rapes, & beareth a yelow flour & is an yll weede, groweth in al maner of corn & hath smal cods, & groweth like mustard seed. Dockes haue a broad leafe, & diuers bie spires and very smal seede in the top. Cockell hath a long smal leafe, and wyl beare a blo. or. yl. floure purple colour as broad as a groate, & the seede is round & blacke, and may wel be suffered in a bread corn, but not in seede, for therin is much

floure.

oure. Drake is lyke vnto rye till it begyn to
ede, & it hath many sedes like fenel sedes, &
angeth downward, & it may wel be suffered
bread, for ther is much floure in the sede, &
is an opinion that it cōmeth of rye. &c. Der-
old groweth vp straight like an rye gras, &
ath long sedes on either side the sterte, and
er is much floure in that sede, and groweth
uch among barly, and it is said that it com-
eth of smal barly. Golds hath a short iag-
ed leafe, and groweth half a yard hye, & hath
yelow floure as broad as a groat, & is an yll
ede, groweth cōmenly in barly and peaſe.
adods hath a blew floure and a fewe lyttle
aues, and hath fiue or sixe braūches floured
the top, and groweth commonly in rye vpō
ane ground, and doth litle hurt. Dogfenel &
athes is both one, and in the comming vp is
ke fenel, & beareth many white floures with
yelow sede, & it is the worst weed that is ex-
pt terre, & it commeth most cōmenly when
reat wete cōmeth shortly after the corne is
wne. Terre is the worst weede, & it neuer
oth appeare til the moneth of June, and spe-
ally when ther is a great wete in the mone
a litle before, and groweth most in rye, and
nd it groweth like fitches, but it is much sma
r, and it wil grow as hye as the corne & with
e weight therof it pulleth the corne flat to
e earth & freateth the eares away. Wher-
fore

fore I have seene. Your hands maie do wone the
corne it together, and also with sharp hookes
to reape it as they do pease, and make it dry,
and then it wyll be good fodder. Ther be other
weedes not spoken of, as dee, Nettels, Dodder
and such other that do much harme.

How to weede Corne.

NOw it would be knowē how these cornes
should be weeded: The chiefe instrument
to weede wyth, is a payre of tonges made of
wood, and in the farther end it is nicked to hold
the weede faster, and after a shoure of rayne it
is best weedyng, for then they may be pulled
vp by the rootes, and then it cōmeth neuer a-
gaine, & if it be dry weather, then ye must haue
a weeding hooke, with a socket set vpon a little
staffe a yard long, and this hooke would be wel
steeled, and ground sharpe both behind and be-
fore. And in hys other hand he hath a forked
sticke a yard long, and with his forked stick he
putteth the weede from hym, & he putteth the
hooke beyonde the roote of the weede, & pulleth
it to him, & cutteth the weede fast by the earth,
and with his hooke he taketh vp the weede, and
casteth it in the raine, and if the rayne be full
of corne, it is better to stand still when it is cut
& withered, but let him beware that he treade
not to much vpon the corne, & specially after it
is shot, & when he cutteth the weede, that he
cut not the corne, and therfore the hooke hould

not passe an yncke wyde. And when the weede is so shoot that hee can not wyth hys sickle lycke put it from hym, and wyth the hooke pul it to him, then must he set his hooke vpon the weede fast by the earth, and put it from him, & so shall he cut it cleane. And with these two instrumentes he shal neuer stoppe to hys woorke. Docken, goldes, mathes & kedlocks ears yll to weede after this maner, they grow vpon so manye braunches hard by the earth, & therfore they vse most to pull them vp with their handes, but loke well that they pull not vp the corne withall, but as for Terre there wyll no weeding serue.

¶ The first stirring.

A Lso in June is tyme to ryg vp the falow, the which is called the first stirring, and to plow it as deepe a thou canst, for to turne the rootes of the weedes vpward, that the sunne & the dry weather may kil them. And a husband cannot conueniently plow hys land, and leade out hys dong both vpon a day wyth one draught of beastes, but a Husband may wel leade out his dong before noone, and loade hay or corne at after noone: or he may plow before noone, and loade hay or corne at after noone with the same draught, and no hurt to the cattell, because in loading of hay or corne the cattell is alway eatyng or baytyng, and so they cannot be in loading of dong and plowing.

¶ To

¶ To mow gralle.

ALso in the latter end of June is time to begin to mow, if thy medowes be wel growen, but how so euer they be growen, in July they must nedes mow for diuers causes: one is, it is not conuenient to haue hey and corne both in occupation at one tyme. Another is, the younger and the greener that the gralle is, the softer and the sweter it wyll be when it is hey, but it wyl haue the more withering, and the elder the gralle is, the harder & drier it is, and the worse for all maner of cattell, for the sedes be fallen, the which is in maner of preuender, and it is the harder to rate and to chew. And another cause is, if dry weather come, it wyl dry & burne vpon the ground and wast away. Take heede that thy mower mow cleane, and hold downe the hinder hand of his sithe that he do not endent the gralle, & to mow his swaith cleane thorow to that that was last mowen before, that he leaue not a man betwene, and specially in the cõmon medow, for in the seuerall medow it maketh ẏ les charge, and that the moldy warpes bylis be spreade, & the stickes cleane picked out of the medow in Aprill, or in the beginning of May.

¶ How forkes and rakes should be made.

A Good husband hath his forkes and rakes made ready in the wynter before, & they would

wolde be gote betwene Spryngtimes and Sparstimes, and beyleue, & set downe to bye wyfe in thy hande, & then they shal be hard, stiffe and dry. When the yll wynd stirreth yn the stree wyth nothyng to doe, then may he make them ready, & tedy the rakes with bye wyfe, and bore the holes with hys wycked body & hyde and vnder, & mende the teth vpwarde fast and harde, & euen bynde them about wyth bye wodde of rake, for that is hard and will brake and neuer come out. And if he get them in sap time, al the baking and bynding that can be had shall not make them shed and stiffe, but they wyll alway be pyning, for they be moste comenly made of hasel and wyllow, & thynke on the fyrst tree that yllume, and specially chuse it, for in beginnyng to blome and bere as the leaue is fallen, & if the rake be made of grene wode, the wode will not abide vpon the steele and the teth will fall out when he hath most neede of them, and let his worke, and is euyll hewen. And set not the rake and forke vpright on thy hand, for if the one ende of thy rake, wyndwarde of thy forke hanges downwarde, then they be not handsome nor easy to worke with.

¶ To tedde and make hay.

When thy medowes be mowed, they wolde be well tedded and layde euen vpon the ground, & if the grasse be very thicke it would be shaken wyth handes or wyth a short pick-

forthe, for good tedding is the chiefest point to make good hey, and then it shal be withered alike, or els not: and when it is wel withered on the ouerside and drye, then turne it cleane before none allone as the dew is gone. And if thou dare trust the weather, then let it lye all night, and on the next day turne it againe before none, and towarde nyght make it in windrowes, and then in small hey cockes, and so to stand one nyght at the least and sweate, and on the next faire day cast it abroad again, and turne it once or twise, and then make it in greater hey cockes, and to stand so one nyght or more, that it may vnguen and sweate, for if it sweate not in the hey cockes, it wyll sweate in the mow, and then it wyl be musty and not wholsome for horse, beastes nor sheepe. And when it standeth in the cockes yet is better to lowe, and the more hey may be lodged at a lowe, and the faster it wyll lye. Much hey cometh of a gras called Crofoote, and groweth flat after the earth, and beareth a yelow floure halfe a yard hye and more, & hath many knots forward the rote, and it is the best hey for horses and beastes, and the sweetest, if it be well got, but it wyll haue much more wythering then other hey, for els he wyl be pyld hym selfe and ware hot, and after dusty. And for to knowe when it is withered inough, make a litle rope of the same that ye think should be mete grene,

nesse,

mele, and twyns it as hard together betweene your handes as ye can, & so being hard twinde let one take a knyfe, and cut it fast by your hand, and the knots wyll be moyst if it be not dry inough. Short hey and ley hey is good for sheepe, and all maner of cattel, if it be wel got. A man may speake of making of hey and getting in of corne, but God disposeth and ordereth all thynges.

¶ How Rye should be shorne.

IN the latter ende of July, or the beginning of August is time to shcare Rye, the which would be shorne cleane, and fast bounden, and in some places they mow it, which is not so good to the mens handes profit, but it is sooner done. For when it is mowen it wyl be so fast bounden, that he cannot gather it so cleane, but there wyll be much lesse, and taketh more rowme in the barne, then shorne corne doth. And also it wyl not keepe nor save it self from raine or yll weather, when it standeth in the corner, as the shorne corne wyll do.

¶ How to sheare wheate.

WHeate would be shorne cleane, and hard bounden in lyke maner, but for a general rule take good heede that the shearers of all maner of white corne, cast not vp their hands hastely, for then all the lose corne, & the strawes that he holdeth not fast in his hand flieth ouer his head, and are lost: and also it wyll pull of

the eares, & specially of the cornes that be very ripe. In some places they wyll heere their cornes bye, to bentent to make their stubble, either to thack or to burne, if they so do, they haue great cause to take good heede of the sheerers: for if the eares of the corns crake down to the earth, and the sheerer take not good hede & put vp the care or he cut the straw, as many eares as he vnder his hoke or sicle, fall to the earth and be lost, & when they mow the stubble, it is great hynderance to the profite of the ground. And in Somersetshere about Seicester and Wartock, they do sheere their wheate very low, and all the wheate straw that they purpose to make thack of, thei do not threth it, but cut of the eares & binde it in sheaues, and cal it rede, and ther with they thack their houses. And if it be a new house, they thack it vnder their sote, the which is the best and the surest thacking that can be of straw, for Crewes and Dowes shall neuer hurt it.

¶ To mow or sheere barly and otes.

BArly and otes be most comonly mowen, & a man or woman followeth the Mower with a hand rake, halfe a yard long, with. vy. or. viy teeth in his left hand, and a sicle in the right hand, and with the rake he gathereth as much as wyll make a sheafe. And then he taketh the barly or otes by the tops, and pulleth out as much as wyll make a band, and casteth

the

the band from him on the land & with his rake and his fitt taketh vp the barly or otes, & layeth them vpon the band, and so the barly lyeth vnbounden thre or foure dayes, if it be fayre weather, & then binde it. And when the barly is lead away, the landes muste be raked, or elsther wyll be much corne lost, and if the barly or otes lye, they must nedes be shorne.

¶ To reape or mow pease and beanes.

PEase and beanes be most cõmonly last reaped or mowen of diuers maners, some with sickes, some with hookes, and some with sickle hookes. And in some places they lay them on repes, and when they be dry, they lay them together on heapes lyke hay cockes, and neuer bynde them. But the best way is when the repes be dry to binde, and to set them on the ridge of the landes three sheaues together. And lyke that your shearers, reapers or mowers gele not your beanes, that is to say to cut the beanes so lye, that the heathermost cod growe styll on the stalke, and when they be bounde, they are the more redier to lode and vnlode, to make a reke, and to take from the mow to threth, and so be not the repes.

¶ How al maner of cornes should be tithed.

NOw that all the cornes before specified be shorne, mowed, reaped, bounden vp, and layde vpon the ryege on the land, let the husband take heede of Gods cõmaundement, and

let him go to the end of his land and begin and tell it. Cheanes, and let him cast out the tenth sheafe in the name of God, and so peruse from land to land, tyll he haue truly tithed all by come. And beware and take heede of the saying of God by his Prophet Malachy, whych saith: Quia mihi non dedistis decimas et primicias, id circo infame & penuria maledicti estis. That is to say, because ye haue not geuen to me your tithes and your first fruites, therfore be ye cursed and punished with hunger and penury. And according to that S. Austen saith: Da decimas, alioqui incides in decimam partem angelorum qui de cœlo corruerunt in infernum. That is: Geue thy tithes truly, or els thou shalt fall among the tenth part of the Angels that fell from heauen into hell. This is an hard saying to euery man that ought to geue tythes, and doth not geue them truly. But S. Austen sayth a comfortable word agayne to them that geue their tithes truly, which is this: Decime sunt tributa egentium animarū, Tithes are tributes or rewardes to needy soules. And further he saith: Si decimam dederis non solum abundātiam fructuū recipies, sed etiam sanitatē corporis et animæ consequeris. That is: If thou haue geuen thy tithes truly, thou shalt not onely receiue the profit and the abundance of goodes, but also health of body and soule shall

folow.

folow. Would God euery man knewe thys hard sentence of the Lord by his prophet Malachy, and also the comfortable wordes of S. Austen, for then do I thinke verely the tithes would be truly geuen.

¶ How all maner of corne should be couered.

NOw these cornes be shorne and bounde, & the tithes cast out, it is tyme to couer them, shocke them, or halfe thrum them, but couering is ỳ best way of all maner of whyte corne. And that is to set foure sheaues of one side, & four on the other side, & two sheaues a bous of the greatest, bounden hard nie to the neather end, the which must be set vpward, & the top downward, spred abrod to couer all the other sheaues. And they wil stand best in wynd, & saue them selues best in rain, & they would be set on the ryg of the land, & the said sheaues to leans together in the tops, & wyde at the ground, ỳ the wynde may go through to dry them. Pease & beanes would be set on the ridge land. iiij. sheaues together, the tops vpward & writhen together & wyde beneath, that they may the better wyther.

¶ To lode corne and mow it.

WHen al these cornes be dry and withered inough, then lode them into the barne, and lay euery corne by it selfe. And if it bee a wete harueste, make many mowes & if thou haue not housyng inough, then it is better to

lye the weake & leanes beyond vpon a reke, then other rayne, and it is better vpō a scaffold then vpon the ground, for then it must be wel hedged for Swine and cattell, and the ground wyll rot the bottome, and the scaffold saueth both hedgyng and rottyng, but they must be well couered both. And the Husband may set Swine or cattel vnder the same scaffold, and it wyl serue him in stede of an house, if it be wel and surely made. &c.

¶ The second sturring.

IN August in the beginning of September is time to make his second sturryng, & most cōmonly it is cast to rewe and plowed a main forow not to deepe, nor to rebbe, so he turne it cleane. And if it be cast, it would be waterforowed betwene the landes ther as the rayne should be, and it wyll be dryer when the land should be sowen. And if the landes lye bye in the ridge, bye at the raine, and low in the midst of the syde, that the water may not run easely into the rayne, as I see dayly in many places, then let the Husbande set hys plowe three or foure fote from the ridge, and cast al the ridge on both sydes, and when the rydge is cast, set his plowe there as he began, and rygge vp the remnaunt of the land, and so is the land both cast and rygged, and all at one plowyng. And this shall cause the land to lye round when it is sowen at the next tyme, and then shall it

not

not drowne the corne.

¶ To sow wheate and rye.

About Michaelmas is tyme to sowe both wheate and rye. Wheate is most comonly sowen vnder the forow, that is to say: cast it vpon the fallow, and then plowe it vnder. And in some places they sow ther wheate vpon their pease stubble, the which is neuer so good as that ỳ is sowen vpon the fallow, and that is vsed wher they make fallow in a field euery fourth yeare. And in Essex they vse to haue a childe to go in the forow before the horses or oxen with a bag or a hopper ful of corn, & he taketh his handful of corne, & by litle and litle calleth it in the forow. He seemeth that childe ought to haue much discretion. Nowbeit ther is much good corne and rye most comonly sowen about, & harowed, and ỳ. London bushels of wheate & rye will sow an acre. Some grounde is good for wheate, some for rye, & some is good for both, & vpon that ground sowe blende corne, that is both wheate & rye, which is ỳ surest corn of growing, & good for the husbandes houshold. And the wheate that shall be medled with rye, must be such wheat as will sone be ripe, and that is flaxen wheate, polerd wheat, or white wheat. And ye shall vnderstand that there be diuers maner of wheates: flaxen wheat hath a yelow eare, and bare without anys, and

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is the brightest wheate in the bushel, and wyl make the whitest bread, and it wyl weare the ground soze, & is small strawe & growes very thick, & is but smal corn. Polerd wheate hath no anis, thick set in the eare and wyl sowe fal out, and is greater corn, and will make white bread. White wheate is like polerd wheate in the bushel, but it hath anys, & the eare is four square, & will make white bread. And in Eſſex they call flaxen wheate white wheate. Red wheate hath a flat eare an ynch broade ful of anis, & is the greatest corne, & the bydest blade, and the greatest straw, and wyll make white bread, & is the ruddest of colour in the bushel. English wheate hath a dunne eare, fewe anis or none, & is the worst wheate saue peke wheate. Peke wheate hath a red eare ful of anys, thyn set, and oft tymes it is sintered, that is to say small corne wrinkled and dryed, and wyll not make whyte bread, but it wyl grow upon cold ground.

¶ To thresh and wynow corne.

THis wheate and rie that thou shalt sow, ought to be very cleane of weede and therfore ere ỹ thresh thy corne open thy sheaues, and pick out al maner of weedes, & then thresh it and wynow it cleane, and so shalt thou haue good cleane corne another yere. And in some countries about London specially, & in Eſſex and Kent they do fan their corne, the which

is a

is a very good ayse, and a great safegarde for shedding of the corne. And when thou shalt sell it, if it be well wynowed or fanned, it wyll be solde the dearer, and the lyght corne wyll serue the Husband in his house.

¶ To seuer pease, beanes, & fitches.

When thou hast thrashed thi pease & beanes after they be wynowed, and before thou shalt sowe or sell them, let them be well ryed wyth sines, and seuer in three partes the great from the smal, & thou shalt get in euery quarter a London bushel or there about. For the small corne lyeth in the below & voyde places of the great beanes, & yet the great beanes be sold as dear as if they wer altogether, or dearer, as a man may proue by a familiar example: Let a man bye a hundreth bearings, two bearings for a peny, & another hundreth bearings. iij. a peny, and let him sell these two hundreth bearings agayns. v. bearings for ij. d. now hath he lost. iij. d. For. C. bearinges ij. for. j. d. cost. v. s. and. C. bearinges. iij. for a peny cost. iij. s. & iij. d. the which is. viij. s. iij. d. and when he selleth. v. bearinges for. ij. d. xx. bearings commeth but to. viij. d. & there is but. xij. score bearings & that is but xij. grotes & xij. grotes, & that commeth but to. viij. s. and so he hath lost. iij. d. and it is because ther be not so many bargaines, for in the bying of these. xx. bearinges there be. v. score bargayns,

and

and in the fallyng of ꝥ same ther be but .xl. lofe. bargaines, and so there is lost .x. hearynges, the which shoulde haue bene two bargaines mo, ꝥ then it had bene euen and mete. And therfore he that byeth grosse sale, and retayleth must nedes be a wynner, and so shalt thou be a loser, if thou sel thy peace, beanes and fitches together, for then thou loselt grosse sale. And if thou seuer them in three partes, then thou doest retaile, whereby thou shalt wyn.

Of shepe, & what time of the yere the Rams should be put to the Ewes.

A Husband cānot wel thriue by his corne without he haue ether cattell, nor by hys cattel without corne, for els he shal be a byer, a borower, or a begger, & because that shepe in mine opinion is the most profitablest cattel that a man can haue, therefore I purpose to speake first of shepe. Then first it is to be knowen what tyme thou shalt put the Rams to the Ewes, & therin make a distinction, for euery man may not put to their Rams all at one time, for if they do ther wyll be great hurt & losse. For that man that hath the best shepe pasture for winter, & sone springing in the beginning of the yeare, he may suffer his Rams to go with his Ewes all times of the yeare, to blossome or ride when they wyl: But for the cōmon pasture it is tyme to put to his Rams in September, for then the Buck goeth to the

rut

rut, and so wants the Ram. What for he comes mon Husbande that hath no pasture but the common fieldes, it is time inough at the feast of S. Michael the Archangel. And for the poore husbandes of the Weke or such other, that dwell in hilly and drye groundes, that haue no pastures nor common fieldes, but onely the cõmon heathes, Simon and Judes day is a good time for them, and this is the reason why: An Ewe goeth with lambe xx. wekes, & shal yeane her lambe in the xxj. weke, and if she haue not cõuenient new grasse to eate, she may not geue her lambe milke, and for want of milke many Lambes perish and are lost, and also for pouerty the Dams lacking milke, doo forsake their Lambes, and so often tymes they dye both in such hard countries.

¶ To make an Ewe to loue her Lambe.

IF thy Ewe haue mylke & wyll not loue her Lambe, put her in a narrow place made of bordes or of smoth broule a yard wide, and put the Lambe to her and suckle it, and if the Ewe smite the lambe with her head, bynd her head with a hey rope or a cord to the side of the pen, and if she wil not stand sidelong, cal the Ewe and geue her a little hay, and tye a Dog by her that she may see him, & this wyll make her to loue her Lambe shortlye. And if thou haue a Lambe deade, the Dam whereof hath muche milk, flea that Lambe and tye that skyn vpon

another

another lambes backe that hath a lozy Dam with litle mylke, and put the good Ewe & that lambe toget her in the pen, & in one houre she wyll loue the lambe, & then thou mayest take thy lozy weake Ewe away, and put her in an other place, and by this meanes thou mayest fortune to saue her life and the lambes both.

What tymes Lambes should be wayned.

IN some places they neuer seuer their lambes from their Dams, and that is for two causes: One is, in the best pasture where the Rams go alwaye wyth their Ewes, there it needeth not, for the Dams wyl ware dry, and wayne their Lambes them selues. Another cause is, he that hath no seuerall and sound pasture to put his lambes into, when they should be wained, he must either sel them, or let them sucke as long as the Dams wyl suffer them, and it is a comen saying, that the Lambe shal not rot as long as it sucketh, except the Dam want meate. But he that hath a seuerall and sound pasture, it is time to wayne his lambes when they be .viij. weekes olde, or .viij. at the farthest, and the better shall the Ewe take the Ram againe. The yonge man of the Peke country, and suche other places where they vse to mylke their Ewes, they vse to wayne their Lambes at .vij. weekes old, and to milke their Ewes .v. or .vj. weekes &c. But those Lambes

be

be neuer so good, as the other that sucke long, and haue meate inough.

¶ To drawe sheepe and seuer them in diuers places.

When thou Grasier that hast manye sheepe in thy pastures, it is conuenient for thee to haue a sheepefold made with a good hedge and pale, the which wyll receiue all thy sheepe easely that go in one pasture, set betwene two of thy pastures in a dry place, and adioyning to the end of the same, make an other little folde that wyll receiue nyntye sheepe or more, and both thole foldes muste haue eyther of them a gate into either pasture, and at the end of that fold make an other litle fold that wyll receiue forty sheepe or more, and betwene euery fold a gate. And when the sheepe are in the great fold, let forty of them or there about come into the middle fold, and shake thy gate, and then let the Shepeherd turne them and loke them on euery side, and if he se or finde anye sheepe that needeth any helping or mending for any saule, let the Shepeherd take that sheepe with his hooke, and put hym in the lyttle folde. And when he hath taken all that needeth any mending, then put the other into whether pasture he wyll, and let in as manye out of the great fold, and take all those that neede anye handlyng, and put them into the lyttle fold. And thus perule them al through til ye haue done,

and then let the shepheard go melt greafe, and handle all those that he hath drawē, and then shall not the great flocke be tarred nor kept from their meat, and as he hath mended them, so put them into their pasture.

¶ To helt sheepe.

IF any sheepe ray or bee filed with dung about the tayle, take a payre of sheres and clip it away & cast dry moldes thereupon, and if it be in the heate of sommer it wold be rubbed ouer with a little tar to keepe away the flies. It is necessary that a shepehard haue a bord set fast to the side of his little fold, to lay his sheepe vpon when he handleth them, and an hole bored in the bord with an auger and therin a grained stake of two foote long to be set fast to hang hys tarbore vpon, and then it shall not fall. And a shepheard should not go without hys Dog, his shepehoke, a pair of sheres, and his tarbor, either with him or ready at his shepfold, & he must teach hys dog to barcke when he would haue hym, to run when he wold haue him, & to leaue running when he would haue hym, or els he is not a running shepherd. The dog must learn it when he is a whelpe, or els it wil not bee, for it is hard to make an old dog to stoope.

¶ To greafe Sheepe.

IF any sheepe be scabbed, the shepehard may perceiue it by the byting, rubbing

or

or scratching with his heame, & most commonly the wool wyl ryse, and be seyn or bare in that place. Then take him and shede the wool with thy fingers there as the scab is, and wyth thy finger lay a litle tar therupon, and stroke it a length in the bottom of the wool that it be not sene above, and so shede the wooll by and by, and lay a litle tar therupon tyll thou passe the seye, and then it wyll go no further.

¶ To melt Tar.

LEt thy Tar bee medled wyth oyle, Swse grease, or Capons grease. These thre be the best, for these wyll make the tar to run abroad. Butter and swynes grease when they be molten are good, so they be not salt, for tar of him selfis to kene and is a greater, & no healer, without it be medled with some of these.

¶ To make broome salue.

¶ A medicine to salue poore mens sheps that thinke Tar costly, but I doubt not if ritch men knew it, they wyll vse the same.

TAke a sheete full of broome crops, leaues, blossomes and all, & chop them very smal, and then seeth them in a panne of xx. gallons, with running water tyl it begin to ware thick like a jelly, then take two pound of sheepesluyt molten, and a pottell of old pisse, and as much brine made with salt, and put all into the sayd pan, and stir it about, & then straine it through an olde cloth, and put it into what vessell you

wyll. And if your sheepe be newe clipped, then make it luke warme, & then wasshe your sheepe therwith, with a spounge or a peece of an olde mantel, or a folding of such soft cloth or woll, for spending to much of your salue. And at all times of the yeare after ye may relent it, and neede require, and make wyde shedes in the woll of the sheepe, and annoynt them wyth it, and it shall heale the scab, and kyll the sheepe lyce, and it shall not hurt the woll in the sale thereof. And those that be washed wyll not take scabs after, if they haue sufficient meate, for that is the best grease that may be geuen a sheepe, to grease him in the mouth with good meate, the which is also a great safegard to the sheepe for rotting, except ther come mildewes, for he wyll chuse the best if he haue plentye. And he that hath but a fewe sheepe, make this medecine accordyng.

¶ If a sheepe haue mathes.

IF a sheepe haue mathes, ye shall perceiue it by her biting or sikyng, or shakyng of her taile, and most commonly it is moyste wete, and if it be nye vnto the tayle, it is oft tymes greene, and filed with his owng, and then the shepherd must take a pair of sheeres and clip away the woll bare to the skin, and take a handful of dry moldes, and cast the molde therupō to dry vp the wete, and then wype the molde away, and lay tar there as the mathes were,

and

and a litle further, and thus take them euery day, and mend them if they haue nede.

¶ Blyndnes of sheepe, and other diseases, and remedies therefore.

There be some sheepe that wyll be blinde a season, & yet mend againe. And if thou put a litle tar in his eye, he wyll mend the rather. Ther be diuers waters and other medicines would mende him, but this is the most cõmen medicine that the shepherdes vse.

¶ The worme in a shepes foote, and helpe therefore.

There be some sheepe that haue a worme in their foote that maketh them to halt, take that sheepe, and loke betwene his clefe, & ther is a litle hole as much as a great pyns head, & therin groweth .v. or vi. blacke heres lyke an inch long & more, take a sharpe pointed knife, & slyt the skin a quarter of an inch long aboue the hole, & as much beneath, and put thy one hand in the holow of the foote vnder the lowder clefe, and set thy thombe aboue almost at the slit and thrust thy finger vndernethe forward & with your other hand take the blacke heres by the end, or with the knifes point, & put the heres a litle and a litle & thrust after thy other hand with thy finger and thy thombe, and there wyll come out a worm like a pece of flesh nye as much as a litle finger, & when it is out, put a litle tar in the hole, & it wil be shortly whole.

¶ The bloud and remedy if one come betime.

THere is a sickne among sheepe called the Bloud, that sheepe that hath that wyll dye sodainly, & ere he dye he wyl stand syl & hang down the head, and other while quake. If the shepeherd can espy him, take him and rub him about the head, & specially about his eares and vnder his eyes, & with a knife cut of his eares in the myddl, and also let him bloud in a vayne vnder his eye, and if he bleede wel, he is lyke to line, and if he bleede not, then kyl him and saue his flesh, for if he dye by hym selfe, the flesh is lost, and the skyn wil be far ruddier like blod more then another skyn shal be, and it taketh most commonly the fattest and best lyking.

¶ The Pockes, & remedy therfore.

THe Pockes appeare vpon the skyn, & are like red pimples as broad as a farthyng, and thereof dye many. The remedy therfore is to handle all thy sheepe, & to loke on euery part of their bodies, and as many as ye finde taken therwith, put them in fresh new gralle, and keepe them from their fellowes, and also loke your flocke oft, and drawe them as they nede, and if it be in Sommer time that there be no frost, then wash them. Howbeit some shepherdes haue other medecines.

¶ The wood cuyl, and remedy therfore.

THere is a sickne among sheepe is called the wood cuyll, and that commeth in the spring

spring of the yeare, and taketh them most commonly in the legs & in the necke, and maketh them to halt and hold their necks awry. The most part that haue that sickenes will die shortly in a day or two: the best remedy is to wash them a litle, and to chaunge their ground, and to bring them to new ground and fresh gras. And that sickenes is most commonly on hilly ground, ley ground, and ferny ground. And some men vse to let them bloud vnder the eye, in a vaine for the same cause.

¶ To wash Sheepe.

In Iune is tyme to sheare sheepe, & ere they be shorn, they must be very well washen, which shalbe to the owner great profit in the sale of his wool, & also to the clothmaker, but yet beware that thou put not to many sheepe in a pen at one tyme, neither at the washyng, nor at the shearing, for feare of smothering or ouerpressing of their fetowes, & that none go away tyl he be cleane washen, & see that they that hold the sheepe by the head in the water, hold his head bye inough for drowning.

¶ To sheere Sheepe.

Take heede of the sheerers for switching the sheepe with the sheeres, & specially for pricking with the point of the sheres, and that the shepherd be alway ready with his tarbore to salue them. And see that thei be wel marked both eare marke, pitch mark, & rudel marke, &

let the wall be well folden or bonde with a woolwinder that can good skyll thereof, which shal do much good in the sale of the fame.

¶ To drawe and seuer the bad sheepe from the good.

When thou hast all horne thy sheepe; it is then best time to drawe them and to seuer them in diuers sortes, y sheepe that thou wylt kepe by them selues, the Ewes by the selues, the Gharhogs and Heyues by them selues, the Lambes by them selues, the Weathers & the Rames by them selues, if thou haue so many pastures for them, for the biggest wil beate the weakest with his head. And of euery sort of sheepe it may fortune ther be some that like not and be weake, those would be put in fresh gras by them selues, and when they be a litle mended, then sell them, and oft chaunge of graste shall mend all maner of Cattell.

¶ What thyng rotteth sheepe.

It is necessary that a shepherd shuld know what thyng rotteth Sheepe, that he myght kepe them the better. There is a gras called Sperewort which hath a long narrowe leafe like a speare head, and it wyl grow a foote hie, and beareth a yelowe floure as brode as a peny, and it groweth alway in low places wher the water vseth to stand in winter. An other gras is called peny gras, & it groweth low by the earth in marish groundes, & hath a leafe as

brode

broad as a penny of two pens, & neuer beareth flour. Al maner of gras that the landflud runneth ouer is yll for sheps, because of the sand and filth that sticke vpon it. Al marys ground and marsh ground is yll for shepe, ỳ gras that groweth vpon falowes is not good for sheepe for ther is much of it wede, and often times it commeth vp by the rote & that bringeth earth with it, & they eate both. &c. Mildew grasse is not good for shepe, & that shall yee know two wayes. One is by ỳ leaues of the trees in the morning, & specially of okes, take the leaues & put thy tong to them, & thou shalt feele like bunnay vpon them, & also there will be many kelles vpon the gras, & that causeth the mildew, wherefore they may well be let out of the fold tyl the sun hath domination to dryue them away. Also hunger rot is the worst rot that can be, for ther is neyther good fleth nor good skin, & that commeth for lacke of meate, & so for hunger they eat such as they can find & so will not pasture shepe, for they seldome rot but w̄ mildewes, and then wil they haue much falow & fleth, & a good skin. Also whyte fyneles be yll for shepe in pastures and in falowes. There is another rot is called pelte rot, and that commeth of great wete, specially in wone countries wher they cannot dry.

¶ To know a rotten sheepe diuers maner of waies, wherof some of them wyl not faile.

Take both your handes, and twirle vpon
hys eye, and if it be ruddy and haue red
strindes in the white of the eye, then he is
sound, & if the eye be white lyke tallow, & the
strindes darke coloured, then he is rotten.
And also take the sheepe vpon the wool on the
syde, & if the skyn be ruddy colour & dry, then
is he sound, & if it be pale coloured & watry,
then he is rotten. Also when ye haue opened
the wool on the syde, take a litle of the wool
betweene thy finger & thy thombe, & pull it a
litle, & if it sticke fast he is sound, & if it come
lightly of, he is rotten. Also when thou hast
kild a sheepe, his belly wyl be full of water, if
he be seare rotten, & also the fat of the flesh wyl
be yelow if it be rotten. And also if thou cut
the lyuer, therein wil be litle quickenes lyke
flockes, and also the liuer wil be ful of knots
and white blisters if he be rotte, and also lastly
the lyuer, if he be rotten, it wyl breake in pie-
ces, and if it be sound it wyll hold together.

¶ To bye leane Cattell.

Yese Husbands, if they shal wel thryue,
they must haue both kye, Oxen, horses,
Mares, & yong cattel, & to reare & breede euer-
ry yeare some calues & Foles or els shall he be
a byer. And if thou shalt bye Oxen for the
plow, se that they be yong and not youtye,
nor broken of heere neyther of tayls, nor of
pysel. And if thou bye kye to the pail, se that

they

they be yong & good to mylke, and feede their calues wel. And if thou bye Kye or Drent to feede, the yonger they be, the rather they wyll feede, but loke wel that the heere stare not, & that he lick him self, & be whole mouthed, and wāt no teeth. And though he haue the gouts, and be broken both of tayl & pyssel, yet will he feede. But ỳ gouty ore wil not be driuen far, & se that he haue a broade rib, & a thick hyde, & to be lose skinned that it sticke not hard nor streit to his ribs, for then he wyll not feede.

¶ To bye fat Cattell.

AND if thou shalt bye fat Drent or Kye, handle them, and see that they be soft on the fore crop behind the shoulder and vpon the hinder most rib & vpon the huckle bone, & the natch by the tayle. And see the Dre haue a great eed and the Cow a great nauel, for then it should seme that they should be wel tallowed. And take hede where thou byest anye leane cattel or fat, & of whom and wher it was bred. For if thou bye out of a better grounde then thou hast thy self, that cattel wyll not like with thee. Also loke that ther be no maner of sickness among the cattell in the towne fyld, or pasture that thou byest thy cattel out of. For if ther be any murren or longsought, it is great ieoperdy, for a beast may take sickness .x. or xij. daies or more or it appere on him.

¶ Diuers sicknesses of Cattel, and remedies therfore, & first of the murren.

And if it fortune to fall murren among thy beastes (as God forbyd) ther be men inow can helpe them. And it cōmeth of rancknes of blood, and appeareth most commonlye first in the head, for his head wyl swel and his eyen ware great and run of water and frothy at the mouth, & then he is past remedy, & wyl dye shortly, & wyl neuer eate after he be sick. Then slea hym, & make a depe pit fast by ther as he dieth, & cast him in, and couer hym with earth that no dogs may come to the carion, For as many beastes as feeleth the smell of that carion, are lyke to bee infect, & take the skin and haue it to the tanners to sel, & bring it not home for peril that may fall. And it is cōmonly vsed, & commeth of a great charitye, to take the bare heare of the same beast & put it vpon a long pole, and set it in a hedge, fast bound to a stake by the bye waye side, that euery man that rideth or goeth that waye, may see & know by that signe that ther is sickenes of cattel in that townshyp. And the husbands hold an opinion that it shall the rather cease. And when the beast is cleane there as the murren doth appeare betwene the flesh and the skin, it wyl rise vp like a ielly & froth an inch deepe or more, & this is the remedye for the murren. Take a small curten corde, & bynde it hard about the beastes necke, & that wyl cause the blood to come into the necke, &

on

on either side of the neck ther is a vaine that a man may feele with his finger, and then take a blond ygon, & set it strait vpon the vaine, and smite him blond on both sides, & let him bleede a pinte or very nye it, and then take away the cord, and it wyl staunch. And thus serue all thy cattel that be in that pasture, and there shall no more be sicke by Gods grace.

¶ Longsaught, & remedy therfore.

Ther is another maner of sickenes among beastes is called Longsaught, & that sickenes wil endure long, and ye shall perceiue it by his hoisting, he wyl stand much & eate but a litle, and ware very holow and thin, & he wyl hoist ye tanes in an houre, and few of them do mende. The best remedy is to keepe thy cattel in sundry places, and as many as were in company with that beast that first fel sicke, let them a little blond. And there be manye men that can cure them, which vse to cut the dewe lap before, and ther is a gras that is called Fetergras, take that gras and bruse it a litle in a morter, and put therof as much as an Hens egge into the sayd dew lap, and se it fall not out. This haue I seene vsed, and men haue thought that it hath done good.

¶ Dewbolne, & the hard remedy therfore.

Another disease among beastes is called Dewbolne, and that cõmeth when a hongry beast is put in a good pasture ful of ranck

gras,

gras, he wyl eate as much that his sides wyll stande as hye as his backe bone, & other whyle the one side more then the other, and but few of them wyll dye, but he may not be dryuen hastely, nor labored being so swolen, & the substance of it is but wynde, & therfore he would be softly dryuen and not sit down. Howbeit I haue seene a man take a knyfe and thrust hym through the skyn & the fleshy. inches deepe or more, vj. inches or more fro the rige bone, that the wynde may come out. For the winde lieth betwene the flesh and the great paunch.

¶ Rysenupon, and the remedy therfore.

Another disease is called Rysenupon, and no man can tell how nor wherof it commeth, but ye shal perceiue that by swellyng in the head, & specially by the eyes, for they wyll run on water, and close his sight, and wyl dye shortlye wythin an houre or two, if he be not holpen. This is the cause of his disease: ther is a blister risen vnder the tong, which blister must be slyt with a knyfe a crosse, when you haue pulled out the tong, rub the blister well with salt, and take a Hens egge & breake it in the beastes mouth shel and all, and cast salt to it, and hold vp the beastes head that all may be swalowed downe into the bodye. But the breaking of the blister is the great helpe, and dryue the beast a litle about, and this shal saue hym by the helpe of Jesu.

¶ The

The turne, and remedy therfore.

There be beasts that wil turne about when they eate their meats, & wyl not feede, and is in great ieoperdy of falling in pits, dicbes, or waters, and it is because there is a bladder in the forhead betwene the brayn pan and the braims, the which must be taken out, or els he shall neuer mend, but dye at length, and this is the remedy and greatest cure that can be on a beast. Take that beast and cast him downe and bynde his foure feete together, & with thy thombe thrust the beast in the foreheade, and wher thou findest the softest place, ther take a knife & cut the skyn. iij. or iiij. inches on both sides betweene the hornes, & as much beneath toward the nose, and flea it, & turne it vp, and pin it fast with a pyn, and with a knife cut the braine pan two inches broad, and three inches long, but see that the knyfe go no deeper then the thicknes of the bone, for perishing of the braine, & take away the bone & then thou shalt see a bladder ful of water two inches long and more, take that out, and hurt not the brayne, and then let downe the skyn, and solue it fast there as it was before, and bynde a cloth two or three fold vpon hys forhead to keepe it from cold and wete ten or xv. dayes. Thus haue I seene many mended, but if the beast be fat, and any reasonable meate vpon him, it is best to kyl him, for then thes is but litle losse, and

if the bladder be vnder ỳ horne, it is past cure. A sheepe wil haue the turne as wel as a beast, but I haue seene none mended.

¶ The warry breede, and the remedy.

There be beastes that wyll haue warry-breedes in diuers parts of their body and legs, and this is the remedy: Cast him down and binde his foure fete together, & take a culture or a paire of tongs or such other ỳron, and make it glowing hot, & if it be a long warry-breede, seare it of hard by the body, and if it be in the beginning, and be but flat, then lay the hot ỳron vpon it, and seare it to the bare skyn, & it wyl be whole for euer, be it horse or beast.

¶ The Foule, and remedy.

There be beastes that wyl haue the Foule, and that is betweene the clees, sometyme before, & somtime behinde, & it wyll swel, and cause hym to halt, & this is the remedy. Cast him down & binde his four fete together, and take a rope of heres or a rope hard writhen together, and put it betweene his clees, & draw the rope to & fro a good season tyl he bleed well, & then lay to it soft made tar, & binde a cloth about it that no myre or grauel come betweene the clees, and put him in a pasture, or to stand styl in the house, and he wyl be shortly whole.

¶ The Gout without remedy.

There be beastes that wyl haue the Gout, and most cõmonly in the hinder fete, and

wyll

wyll cause hym to halt and go starkely. And I knew neuer any man that could helpe it, or finde remedy therefore, but onely to put hym in good gras and feede hym.

¶ To reare Calues.

IT is conuenient for a husbande to reare Calues, and specially those that come betweene Candlemas and May, for that season he may spare mylke best, and by that time the calfe shalbe wayned ther wyl be gras inough to put hym vnto. And at wynter he wyll bee bygge inough to saue hym selfe among other beastes with a little fauour. And the Dam of the calfe shall bul againe, and bring an other by the same time of the yere: and if thou shalt tare tyl after May, the calfe would be weake in winter, & the Dam would not bul agayne, but oft time go baren. And if thou shalt reare a calfe that cōmeth after Michelmas, it wil be costly to keepe the calfe all the wynter season at hey, & the dam at hard meate in the house, as they vse in the plaine champion countries. And a cow shall geue more milke with a lytle gras and straw, lying without in a close, then she shall doo with hey and straw, lying in an house, for the hard meate driueth vp the milke. But he that hath no pasture, must doo as he may, but yet it is better to the husband to sel those Calues, then to reare them, because of the cost, and also for the profyte of the mylke

to his house, and the rather if the Cowe wyll take the Bull. But if the husband go with an Oxe plow, it is conuenient that he reare two Oxe calues, & two Cow calues at the least, to vphold his stock, & if he may do more, it wyl be more profit, & it is better to wayne thy calues at grasse, then at hard meate, if they went to grasse before. And that man that may haue a pasture for his Kye, & another for his Calues, and water in them both, may reare and breed good beasts with light cost. And if thou waine thy Calues with hey, it wyl make them haue great bellies, & the rather they wyll eat when they come to grasse, and in winter they would be put in a house by them selues, and geuen hey at nightes, and put in a good pasture in the day, and they shalbe much better to handle when they shal be Kye or Oxen.

¶ How to geld Calues.

IT is tyme to geld hys Oxen calues in the eld of the Mone, when they be ten or twenty daies old, for then it is least ieoperdy, and the Oxe shal be the more hyer and the longer of body, and the longer horned, and that may wel be proued, to take two Oxe calues both of one kynde, one making, & both of one age, geld one of them, and let the other go forth and be a Bull, and put them both in one pasture tyl they be fours or fiue yeare old, & then ye shall see the Oxe calfe farre greater euery way

sway than the Bull: there is no fault, but the gelding, and if thou geld them not, till they be 3 years olde, there is more ieopardye, ther shall bee lesse of body, and shorte horned.

¶ Horses and mares to draw.

A Husband may not be without horses and mares or both, and specially if he go with a horse plow he must have both his horses to draw, and his mares to bring colts, to uphold his stock, and yet many times they may draw wel if they be well handled. But they maye not beare sackes nor be ryden upon in iorneyes, when they be with fole, and specially when they have gone with fole .xi. or .xii. weekes for then is the greatest ieopardy. For if she be ryden upon and set upon hot, or turned out and take cold, she will cast her fole, which would be a great los to the husband. For she will labour and beate when she hath fole, and draw when she is with fole as well as the horse. It is convenient for the husbands to know when his mare would be horsed. It is the common saying that she will take the horse within .xi. or .xii. daies next after that she hath foled, but that saying I hold not wyth, for if she so do, she wyl not hold therth, for the horse doth drive her to it, but twenty daies after is tyme inough to bring her to a horse, for she wyll not hold to it, except she be keene of horsing, and that shalbe knowe by her shape, for

that wyll twirle open and close against many
tymes in an houre, and then bynde her to a
horse, and let her be with him a day or a night
and that is sufficient, for it is better to keepe
the horse from the Mares, then to go with
them for diuers causes, and specially he shall
be more lusky, and the more horse colts that he
get. But he that hath very many Mares may
not alway attende them, but let them go toge-
ther, and take as God sendes. Some men hold
an opinion that if a horse be put to a Mare in
the beginning of the Mone, after it be prime,
he shall get a horse foale. And some men say
the contrary, that if he be put to the Mare in
the olde of the Mone, he should get horse foles.
And I say it maketh no matter whether, for
this cause I haue proued. I haue my selfe forty
Mares and more, able to beare the horse, and
from May day vnto S. Bartilmewes day I
haue fiue or sixe horses going with them both
day and night, and at the fealing tyme I haue
vpon one day a horse foale, and on the next or
second a Mare fole, and on the third or fourth
day next after a horse againe, and so euery
weeke of both sortes, and by their opinion or
reason I should haue xiiij. daies together horse
foales, and other xiiij. dayes together Mare
foales. And I thinke that those men that hold
that opinion, speake sophistically, that if so be
they layd any wagers thereupon, they should

wynne

seyne eche way in their owne conceit, by this reason: whether it were got in the newe of the Mone, or in the olde of the Mone, if it is a horse foale, because a horse gat it, though it be a Mare foale, and it is a Mare foale, because a Mare foaled it, though it be a horse colt. And so diuersis respectibus their opinions may be true. But of one thing I am certain that some one horse will get more horse foles, then some other horses will do. And likewyse some one Mare wyl beare more mare foles, then some other Mare wil do, though they be horsed both with one horse. I thinke there is no reason why, but the lustines of the nature of both parties whether of them, shall haue the domination. But if ye haue Mares of diuers colours, then do as I do, sever them in diuers parcels, and put to your white Mares a gray horse, or a white horse, that hath no white hair in the forehead, & to your gray Mares a white horse, so that he be not all white [illegible] about the mouth. And to your Mares of colour that haue no white vpon them, put a colloured horse that hath much white on hym, and to your coloured Mares of mayne white, a horse of colour of mayne white. And thus shall ye haue well coloured Colles: it makes no matter of what colour the horse be, so bee bee neyther white nor gray. For if ye put a white horse to a coloured Mare, she shall haue most comonly

a fatter Calfe like an Oxe or Bull, neither lyke for no vse. Howbeit I haue seene & knowen many Mares that wyll chuse their Colt like the horse that gat it, which is against kynde of Mares, for a man may rather get ane good horse, then many good Mares.

¶ The losse of a Lambe, a Calfe, or a Foale.

IT is les hurt to a man to haue his cow cast her Calfe, then an Ewe to cast her Lambe, for the calfe wyll suck as much milke ere it be ready to kyl, as it is worth, & of the Ewe commeth no profit of the mylke, but the Lambe. Howbeit they vse in some places to milk their Ewes when they haue wanted their lambes, but that is great hurt to the Ewes, and wyll cause them that they will not take the Ram at the tyme of the yeare for poverty, but ga barren. But if a Mare cast her foale, that is thrise so great a losse, for if the Foale come of a good kynde, as it is necessary euery man to prouide, for as much coste & charges hath a bad Mare as a good: in short space the Foale wyll good keeping maye be sold for as much money, as would bee many Calues and Lambes.

¶ What Cattel should go together in one pasture.

BEastes alone, nor horses alone, nor sheepe alone (except it be sheepe vpon a very hye ground) wyll not eate pasture euen, but leaue many

many tuftes and rye grasse in diuers places, except it be ouerlaide with cattell: Mulbere-faze know that hozses & beasts wyl agree well in one pasture. For there is some maner of gras y a hozse wyll eate, & the beast wyll not, as the ditches, dashes, & low places, & all the holow bundes and pipes grow therin. But hozses and sheepe wyll not so well agree, except it be sheepe to saue, for a sheepe wyll go on a bare pasture, & wyl eate the sweetest gras & so wyll a beast, but he would haue it longer. Howbeit he wyll eate as nye the earth as a sheepe, but he cannot so leane fil his belly. Ta a. c. beastes ye may put. rr. hozses if it be low ground, and if there be grasse inough, put in a c. sheepe and so after the rate, be the pasture more or les, and after this maner they may feede & eate that close earth, & leaue but fewe tuftes. And if it be an hie ground, put in more sheepe & les beasts & hozses. Pitchey & draught Oxen wyll eate a close murthe barer, then as many fat kyne & Oxen. And a milch cow may haue to much meate, for if she wax fat, she wyl the rather take the Bul, & geue les milke, for the fatnes stoppeth the powers and the vaines that should bring the milke to the paps. And therfore meane gras is best to keepe her in a meane estate. And if a cow be fat when she shal calue, then is ther great ieoperdy in her, & the calfe shalbe the les: but ye cannot

gene your pasture. Dre to much intake, ex-
cept it bee rus after moth of mats mowen
medow. For that wyll cause hym to haue the
gyrre, & then he may not wel labour. If ther
be to much gras in the frise, the cattel shall
leue a great drake the wayes, for a good bil to
the earth is sufficient, for if it be longe, the
beast wyll bite of the top and more. For that
is sweetest, & the other lyeth till on the ground
& rotteth, & no beastis will eate it but horses in
winter, but thefe beastis horses and sheepe may
not be fodderes together in wynter, for then
they would be seuered, for all the beastes hath
their bownes wyll but hath the horses and the
sheepe, and gore hym in their bellies. And it is
necessary to make seuering crattches to eate
their fodder in, and the beastis set nye amonges
together, for pulling their fodder to pulle it
out for shedding. And if it be layde vpon the
earth, the fourth part therof will be lost, and
if ye lay it on the earth, lay it euery tyme in
a new place, for the old will mar the new.

¶ The properties of Horses.

THan Grafier that mayst fortune to be
of myne opinion or condition to leue hor-
ses and yong colts or foales to go among the
cattel, take heede that thou be not begiled as
I haue bene an hundred times & more. And
first thou shalt knowe that a good horse hath
fiue properties, that is to say, two of a man,
two

two of a Bauson or Badger, foure of a Lion, nine of an Oxe, ix. of an Hare, nyne of a Fox, nine of an Asse, and ten of a woman.

¶ The two properties that a Horse hath of a Man.

The first is to haue a proud hart, and the second is to be bold and hardy.

¶ The two properties of a Badger.

The first is to haue a whyte rase or ball in the forehead, the second to haue a white foote.

¶ The foure properties of a Lyon.

The fyrst is to haue a broade breste, the seconde to bee styffe backed, the thyrde to bee wylde in countenaunce, the fourth to haue foure good legges.

¶ The nyne properties of an Oxe.

The first is to be broad ribbed, the second is to be lowe brauned, the third to be short pasturnes, the fourth to haue great fluewes, the fift to be wyde betweene the chaules, the first to haue great nosethyrles, the seuenth to be byg on the chine, the eyght to be fat and well fed, and the nynth to be vpryght standing.

¶ The nyne properties of an Hare.

The first is styffe eared, the second to haue great eyes, the third round eyes, the fourth to haue a leane head, the fift to haue leane knees, the first to be swift of foote, the seuenth to turne vpon a light ground, the eyght to haue short buttockes, the ninth to haue two good fillets.

¶ The.ix.properties of a fox.

The firſt is to be pricke eared, the ſecond is litle eared, the third round ſided, the fourth to be ſtoe tailed, the fift ſhort legged, the ſixt to be blacke legged, the ſeuenth ſhort trotting, the eight well coloured, ỳ ninth to haue a litle head

¶ The.ix.properties of an Aſſe.

The firſt is to be ſmal mouthed, the ſecond to be long rayned, the third to be thyn creſted, the fourth to bee ſtraight backed, the fift to haue ſmall ſtones, the ſixt to bee lath legged, the ſeuenth to be rounde ſoted, the eight to be holow ſoted, the ninth to haue a tough hyde.

¶ The.x.properties of a woman.

The firſt is to be cherefull, the ſeconde to be wel pleaſed, the third to haue a litle head, the fourth to haue litle eares, the fift to be [illegible] the ſixt to be apt to learne all, the ſeuenth to be good at a long tourney, the eight to be [illegible] to be alwaye buſy about the houſe, the ninth euer to be chewing on the byble.

It might fortune I could ſhew as many defaults of horſes as here be good properties, but then I ſhould breake my promis that I made at Grombald bridge, ỳ firſt time that I went to Lypon for to bye coltes. But it is ſuppoſed that if a horſe want any of theſe good properties, that he ſhould haue a default in the ſame place, and this is ſufficient for thys time.

¶ The

¶ The diseases and sorance of Horses.

NOw it is to be knowen the sorances and diseases of horses, and in what partes of their bodies they be, that a man may the rather perceiue them. And howe be it that it may be against my profit, yet I will shewe you such as commeth to my mynde.

¶ The lampas.

In the mouth is the lampas, and is a thick skyn full of blood hanging ouer his teth a-boue, that he may not eate.

The barbes.

The barbs be litel paps in a horse mouth and let him to bite, these ij. be some holpen.

Morning of the tong.

Morning of the tonge is an euill disease and hard to be cured.

Purfy.

Purfy is a disease in a horses body, and maketh hym to blow short, and appeareth at his nosethrels, and commeth of cold, and may be wel mended.

Broken wynded.

Broken wynded is an yll disease, and commeth of running or ryding ouermuch, and specially whyle after he is watered, and appeareth at his nosethril, at his flanche, and also at his tuel, and will not be mended, & wyll muche blowe and cough if he be forced chased, and it wyll eask appeare when hee is at grasse.

Glaunders.

Glaunders.

Glaunders is a disease that maye bee mendes, and commeth of a heate and a sodayne cold, and appeareth at hys nosethyrls, and betweene hys chall bones.

Yoxnyng on the chyne.

Yoxnyng on the chyne is a dysease incurable, and it appeareth at his nosethyrls lyke Oke water. A glaunder when it breaketh is lyke matter, broken wounded, and pursynes is but shoxt blowing.

Strangullion.

Strangullion is a light disease to cure, and a Hoxse wyll be very soxe sicke thereof, and it commeth of a chafyng heate that hee sweate, and after it wyll ryse and swell in diuers places of hys bodye as much as a mans fyst, and wyll breake by it selfe, if it be kept warme, oxr els there is ieopardie.

The Yawe.

The yawe is a soxance in a Hoxses eye, and is lyke a grissle, and maye be well cut out, oxr els it wyl put out hys eye, and that hoxse that hath one, hath commonly two.

Blyndnes.

A hoxse wyll waxe blynde with labour, and that may bo cured betyme.

The Wynes.

The Wynes is a soxance vnder an Hoxses eare, betweene the ouerende of the chalbones,

and

and the neck, and are round knots betwene the skyn & the flesh like tennis balls, & if they be not kylde, they wyll waxe quicke, and eate the rootes of the horse eares, and kill hym.

The corbes.

The Corbes is a thyng that wyll make a horse to stumble, & oft to fall, and appeare before the further legs of the body of the horse, and may wel be cured in .y. places, & ther be but few horses but they haue part therof.

The farcion.

The Farcion is an yll sorance, and may be wel cured in the beginning, & will appeare in diuers places of his body, & ther will rise pimples as much as halfe a walnut shell, & they wyll folowe a vaine, & will breake by it selfe. And as many horses as doe playe with him that is sore, and gnap of the matter that runneth out of the sore, shall haue the same sorance within a moneth after, and therefore kepe the sick from the whole, and if that sorance be not cured betime, he wyl dye of it.

A malander.

A malander is an euyll sorance, & may be well cured for a time, but with yll kæping it wyl come agayne, & appereth on the further legs in the bending of ỹ knee behind, & is lyke a scab or skal. And some horse will haue .y. on a leg with an inch together, & they wyll make a horse to stumble, and other whyle to fal.

¶ A Soelaunder

A soelaunder is in the bending of the leg behinde, like as the malander is in the bending of the leg before, & is like a malander, & may be wel cured. A sorew.

A sorew is an yll sorance, & is like a splent, but it is a litle longer and more, and lyeth vp to the knee on the inner side, and some horses haue a thorough sorew on both sides of the leg, & that horse must nedes stumble & fall, & hard it is to be cured. A splent.

A splent is the leaste sorance that is, that alway continueth except the lampas. And many men take vpon them to mende it, and do paire it. A ringbone

A ringbone is an yll sorance, and appeareth before on the fote aboue the hoofe, as wel before as behinde, & wil be swolē in inches broad & a quarter of an inch or more of heigth, and the here wil stare & way thyn, and wyll make him to halt, and is yl to cure if it growe long.

Wyndgals.

Windgals is a light sorance, and commeth of great labour, & appeareth on eyther side of the ioynt aboue the fitlockes, as well before as behinde, & is a litle swolen with wynde.

Mazefound.

Mazefound is an yll sorance, & commeth of riding fast yl he sweate, & then set vp sodainly in a cold place without letter, & taketh cold

on

on his face, and specially before, and appeareth under the hole in the hart of the face, for it will grow dun and waxe white and crummely lyke a pomis. And also it wyll appeare by proefe by the wrinckels on the hoofe, and the hoofe before wyl be thicker and more brickle then if he had not been mysefounde, nor he shall neuer treade so boldly upon the hard stones as he did before, nor wyll not be able to beare a man a quarter of a yeare or more, and with good paring and shoing as he ought to be, he wyll do good seruice. The Coltes euyl.

Coltes euyll is an yll disease, and commeth of rankenes of nature and bloud, and appeareth in his face, for there wyll be swell great, and wyl not be hard, and is seme cured in the beginning &c. The Bottes.

The bottes is an yll disease, and they lye in the horse maw, & they be an inch long, white coloured and a red head, and as byg as a fyngers end, and they be quicke and sticke fast in the maw and side, it appeareth by stamping of the horse or tumbling, and in the beginning ther is remedy inough, and if they be not cured betime, they wyl eate through hys mawe, and kyl him. The Wormes.

The wormes is a light disease, and they lye in the great paunch in the belly of the horse, and they are shyning of colour lyke a Snake, fyue inches in length, great in the myddl, and

sharpe at both endes, and as much as a spin-
nell, and wyll lowte be kylled.

Affreyde.

Affreyde is an yll disease, and commeth of great labour and riding fast with a continuall swgate, and then sodaynly hath taken a great cold, his legs wyll be stiffe, and his shyn wyll sticke fast to his lines, but this may very well be cured.

Manigall.

Manigal is a sorance hurt with a saddle or with the buckle of a crupper, or such other, in the midst of the backe, and may lyghtly be cured.

A spauen.

A spauen is an yll sorance, wherupon he wil halt, and specially in the beginning, and it appeareth on the hynder legs within and against the ioynt, & it wyll be a lytle swolen and hard. And some horses have the through Spauen, which appeareth both within and wythout, and these be yll to be cured.

A courbe.

A courbe is an yll sorance, & maketh a horse to halt sore, and it appeareth upon the hynder legges, straight behinde under the cambrell place, and a lytle beneath the spauen, and wyll be swollen, and it is yll to cure if it grow long upon him.

The string halt.

The string halt is an yll disease, & maketh him to twitch up his leg sodainly, and maketh him to halt, and this commeth oft with a cold,

and

and both not appeare outwarde.

Enterfyre.

Enterfyre is a forance, and commeth of yll shoing and appeareth oft both behinde and before betwene the fete against the fitlocks, ther is no remedy but good shoyng.

Pyllettes.

Pyllets is an yll forance, & appereth in the fitlocks behinde, and rauleth the heere to shed iij. or iiij. inches of length, and a quarter of an inch in bredth, like as it were bare, and yl to cure, but it may be perceued, and specially in winter time.

The paines.

The paines is an yll forance, & appereth in the fitlockes, and will swel in winter tyme & ayse of water, & the heere will stare and be thin and yl to cure, but it wil be sene in wynter.

Cratches.

Cratches is a forance wyll cause a horse to halt, & cometh of yl keping, and appereth in the pasturnes like as the skin were cut ouerthwart, that a man may lay in a wheat straw, & it is sene cured.

Attaynt.

Attaynt is a forance that commeth of an outreaching if it be before, and if it be behind, it is of the treading of a another horse, which may be sene cured.

Graueling.

Graueling is a hurt wyll make an horse to halt, & cometh of grauel and litle stones that goeth in betwene the shoe and the harr of

the

the foote, and is lame mended.

¶ Aclopes.

Aclopes is a hurt that cõmeth of yll shoyng when a smith drywth a nayle into the quick, the which wyll make him to halt, and thys is sone cured.

¶ The scab.

There is a disease among hoyses is called the scab, and it is a scurffe in diuers places of his body, and commeth of powerty and yll kee-ping, and is most commonly among old hoyses and wyl dye therupon, and yet it may be well cured.

¶ Lowsy.

There be hoyses that wyll be lowsy, and it commeth of powerty, cold and yll keeping, and it is most commonly among yong hoyses, and men take litle heede vnto it, and yet they wyll dye therupon, and it may be sone cured.

¶ Warres.

There is a default in a hoyse that is neither sorance, hurt, nor disease, and that is if a hoyse want warres behynde beneath the Spauen place, then he is no Chapmans ware if he be wilde, but if he be tame and haue bene ryden vpon, then caueat emptor, beware the byer, for the byer hath both his eyes to se, and hys handes to handle. It is a saying that suche a hoyse should dye sodainly when he hath lyued as many yeares as the Mone was dales old, at such time as he was foaled.

¶ The saying of the French man.

These

These be sorances, hurtes and diseases that be now come to my minde, & the French man saith: Morte de longe et de eschine sont maladies saunce medicine. The mourning of the long & the chine, are diseases without remedy or medicine. And further he saith: Gardes bien que il soit clere de view, que tout trauel no soit perdu. Be wel ware that he be clere of sight, leest al thy trauel or iourney be lost ere night. And because I am a Horsmaister my selfe, I haue shewed you the sorances and diseases of horses, to the intent that men should beware and take good heede what Horses they buy of me or of any other. Nombre I say to my Customers, and those that buy any horses of me, and if euer they wyl trust any Horsmaister or Cursar while they lyue, trust me.

¶ The diuersity betwene a Horsmaister, a Cursar, & a Horsleach.

A Horsmaister is he that byeth wylde Horses or Colts, or braedeth them, and selleth them againe wylde, or breaketh part of them, and maketh them tame, and then selleth them. A Cursar is he that byeth al ridden horses and selleth them againe. The Horsleach is he that taketh vpon him to cure & mend al maner diseases and sorances that horses haue, and whe these. iij. be met, if ye had a Poticary to make the fourth, ye might haue such iuy, that it wer hard to trust the best of them. It wer also con-

nient to shew medicines & remedies for all
these diseases and sorances, but it would be to
long a proces at this time, for it would be as
much as half this booke, & I haue not the per-
fit cunning, nor the experience to shew medi-
cines & remedies for them al, and also ỳ Phy-
sicians would not be content therwith, for it
may fortune to hurt or hinder their occupatiõ.

¶ Of Swyne.

NOw thou hal hand that hath both horses
and mares, beasts & sheepe, it were neces-
sary also that thou haue both Swine & Bees,
for it is an old saying, he that hath both sheepe,
Swine, and Bees, sheepe he, swine he, he may
thrive, and that saying is, because that they be
those things that most profit riseth of in thos-
test spare, and least cost. Then se how many
Swine thou art able to keepe, let thẽ be Sowes
and Sowes al, & no Hogs. If thou be able to
reare five Pigs a yere, then let two of them be
Sowes, & foure of them Sowes, and so to con-
tinue after the rate. For a Sowe wyl haue as
litle keeping as a Hog, & is much better then a
Hog, and more meate on him, & is ready at all
times to sale in the wynter season, and to be
layde in sowse. And a Sowe ere she be able to
kyl, shal bring forth as many Pigs or more, as
she is worth, & her body is neuer the worse, &
wyl be as good bacon as a Hog, & asketh lytle
keping, but at such time as she hath pigs. And

if thy

if thy sowe haue more pigs then thou wylt reare, sell them or eate them, and reare those pigs that come about Lent tyme, specially in the beginning of Sommer, for they cannot be reared in winter for cold, without great cost.

¶ Of Bees.

Bees is a litle charge, but good attendance at the time that they shal cast the swarme. It is conuenient that the Hiue be set in a garden or orchard, where as they may be kept from the north wynde, and the mouth of the Hiue toward the sunne. And in June & July they do most commenly cast, and they would haue some low trees nye vnto them before the Hiue, that the swarme maye light vpon, and when the swarme is knit, take the Hiue and splent it within, with ing. or .iiij. splentes, that the Bees may knit their combes vnto, and annoint the splentes & the sides of the Hiue with a litle honye, and if thou haue no hony, take sweete creame, and then set a stole or a fourme nye the swarme, & lay a cleane washen sheete vpon the stole, and then hold the small end of the hiue downward, and shake the Bees into the hiue, and quickly set it vpon the stole, and turn vp the corners of the sheete ouer the hiue and leaue one place open, that the Bees may come in & out, but thou mayest not fight nor striue with them for no cause. And lay nettels vpon the bowes wher as they were knit,

to vyne roome from that place, and so watch them all that day that they go not a ways, and at night when all be gone vp in to the hyue, take it away, & set it wher it shal stand, & take away the sticks, and laue clay redy tempered to lay about it vpon the boord or stone where it shal stand, that no wynde come in, but that bord is better & warmar, and leaue an hole open on the south side of thre inches brood, & an inch of heigth for the Bees to come in and out. And then make a Couering of wheate straw or rye straw to couer, & house the hiue aboue, and set the hiue two fote or more from the Earth vpon stakes, so that a Mouse cannot come to it, & also neither beasts nor swine. And if a swarme be taken late in the yere, they would be fed with hony in winter & laid vpon a thin narow bord, or a thin flate of lead, and put in to the hiue, & another thin bord would be set before euery hiues mouth & no winde come in, & to haue .iiij. or .v. litle nicks made on the neather side, that a Bee may come out, or go in, & so fastned that the winde blow it not open, and to take it vp when he wyll. And kep the hyues mouth that is fed cleane, that other Bees come not in, for if they doe, they will fight & kyll eche other. And beware that no wild apes come into the hiue, for they wyll kyll the Bees & eate the hony. And also ther is a Bee called a Drone, & he is greater

then

then an other Ox, & they wyl eate the hony & gather nothing, & therfore they would be kylled, & it is a saying that the hare lost her sting, and then she wyl not labour as the other do.

How to keepe Beastes and other Cattell.

If a Husband shall keepe Cattel well to his profit, he must haue seuerall closes and pastures to put his Cattell in, the which would be well quicksetted, ditched, and hedged, that he may seuer the biggest cattel from the weakest at hys pleasure, and specially ye in wynter time when they shalbe couered. And though a man be but a Farmer, & shall haue his farme xx. yeares, it is lesse cost for him, and more profit to quickset, ditche and hedge, then to haue his cattel go before the herdmen. For let the Husband spend in thre yeares as much mony as the keeping of his beastes, swine and sheepe doth cost him in the yeares, then alway after he shall haue al maner of cattel with the tenth part of the cost, and the beastes shal like much better, for the Herdman wyl haue for euery ye beast .ij. pence a quarter, or therabout. And the swyneherd wyll haue for enery swine a peny at the least, then he must haue a shepeheard of his owne, or els he shall neuer thriue. Then recken meate, drinke and wages for his shepherd, the herdmans hire, and the swineherdes hyre, these charges wyl double his rent or nye

it, except hys farme be aboue .vi. s. by yeare. Now for what his charges be in thys yeares, let him lay out as much money in quicksetting, ditching & hedging, and in .iij. yeres he shall be discharged for euermore, & much of his labour he and his seruauntes may do with their owen handes, and saue much money. And then hath he euery field in seuerall, & by the assent of the Lordes & the Tenauntes euery neighbour may exchange landes with other. And then shall his farme be twise so good in profit to the tenant, as it was before, and as much land kept in tillage, and then shall not the ritche manourer eate the poore man with his cattel: & the fourth part of hey and straw shal serue his cattel better in a pasture, then four times so much wyl do in a house, and lesse attendance, and better the cattel shall like, and the chiefest safegarde for corne both day and night that can be.

¶ To get sets and set them.

AND if thou haue pasture, thou muste nedes haue quicksetting, ditching and plashyng, when it is greene and cometh to age, then get thee quicksets in the wood country, & let them be of whyte thorne and crabtree, for they be best, holly and hasel be good. And if thou dwel in the playne countrye, then mayest thou get both ash, oke, and elme, for thole wyl encrease much wood in short space. And set thy sheleis and the albe .v. or .vj. foote a sunder, & cut them

as

as thou doest thy other sets, and couer them ouer with thornes a litle, that sheepe and cattel eate them not. And also weede them clene in Midsommer Mone or some after, for the weedes if they ouergrowe wyll kyll the sets. But set no black thorne for nothing, for that wyl grow outward into the pasture, and doth much hurt in the grasse, and teareth the woll of the sheepe. It is good time to set quicke sets from that tyme the leaues be fallen, vnto the Lady day in Lent, and the sandye or grauell grounde set first, then clay ground, and then meane ground, & the medow or marish ground last, for the sand and grauell wyll dry anon, and then the quickset wyl take no rote, except it haue great wete, for the mulds wyl lye lose if it be ditched in February or March, and like wise clay ground, &c. And make thy sets long inough, that they maye be set deepe inough in the earth, for then they wyll grow the better. And let them stand halfe a foote & more aboue the earth, that they may spring out in manye braunches, and then to take a lyne and set it there as thou wylt haue thy hedge, & to make a trenche after thy lyne, and pare alwaye the gras ther the quicksets shall be set, and cast it by, where the earth of the ditch shall lye, and dyg by the mulds a spade graffe deepe, and put in thy sets, and dig vp more mold and lay vpō that set, & so perusle tyll thou haue set thy sets,

and let them leane towards the ditch, & a fote from that make thy ditch, for if thou make it to nye thy sets, the water may fortune to weare the grounde on that side, and ranse the sets to fal downe.

¶ To make a ditche.

If thou make thy ditche foure fots broade, then would it be two fote & a halfe deepe, and if it be .v. fote broad, then three fote deepe, and so according, and if it be .v. fots broad, then it would be double set, and the rather it would fence it selfe, and the lower hedge wyll serue.

¶ To make a Hedge.

THou must get thee stakes of the hart of oke for they be best, crabtree, blackthorne and Elder be good. Red withye is best in marishe ground, ash, maple, hasel, & white thorne wyll serue for a time, but set thy stakes within two fote & a halfe together, except thou haue very good eddering and long to bynde with. And if it be double eddered, it is much the better, and great strength to the hedge, and much longer it wyl last. Lay thy smal trous or thorns that thou hedgest withall ouer thy quickset, that sheepe do not eate the spyrng nor buds of thy sets. Let thy stakes be well driuen, that the point take the hard earth, and when thou hast made thy hedge and eddered it wel, then take thy mall againe & driue downe thy eddering and also thy stakes by & by, for with the wynding of the eddering thou dost lose thy stakes

and

and therfore they muſt nedes be driuen newe and hardened againe, and the better the ſtake wyl be driuen when he is well bounden.

¶ To plaſh or pletch a hedge.

IF the hedge be ten or .xij. yeares growyng ſith it was firſt ſet, then take a ſharpe hatchet or a hand byl, and cut the ſets in a plaine place nye vnto the earth the more halfe a ſunder, and bend it downe toward the earth, and wrap and winde them together, but alway ſe that the top lye hier then the rote a good quantitye, for els the ſap wyll not run into the top kyndly, but in proces the top wyll dye, and then ſet a litle hedge on the backe ſide & it ſhal nede no more mending many yeares after, and if the hedge be of .xx. xxiij. or .xxx. yeares of age ſith it was firſt ſet, then wynd in firſt all the neather moſt bowes & wind them together, & then cut the ſets in a playn place a litle from the earth the more halfe a ſunder, & to let it ſtaue downwarde & not vpward for dyuers cauſes, then wynd the bowes & braunches therfore into the hedge, and at euery two or three foote to leaue one ſet growyng, not platched, and the top to be cut of four ſote hie or therabout, to ſtand as a ſtake, if ther be any ſuche, or els to ſet another, and to wynde the other that be platched about them. And if the bowes wyll not lye playne in the hedge, then cut it the more halfe a ſunder, & bynde it to the

hedge,

hedge, and then shall he not neede for to mende that hedge but in fewe places .xx. yeares after or more: and if the hedge be old and be great stubbes or trees and thyn in the bottom that beastes may go vnder or betweene the trees, then take a sharpe axe, & cut the trees or stubs that grow a foote from the earth, or thereabout in a playne place within an inch or two inches of the fote, & let them slaue downwards as I sayd before, & let the top of one tree lye ouer the roote of another tree, & plech downe the bowes of the same tree to stop the holowe places. And if al the holow & void places wyll not be filled and stopped, then scoure the olde ditch and cast it vp new, and fil with earth all the voyde places, and if so be these trees wyl not reach in enery place to make a sufficient defence, then double quickset it, and ditch it new in enery place that is nedefull, and set a hedge thereupon, and to ouer laye the sets for eating of sheepe and other cattel.

¶ To mend a hye way.

ME seemeth it is necessary to shewe my opinion how a hie way should be mended. And first & principally see that there be no water standing in the hye way, but that it be alway currant and rūning, nor haue no abiding more in one place then in another. And in sommer when the water is dryed vp, then get gravel & fil vp enery low place, and make

make them euen, some what descending of
currant one way or other, & if ther be no grau-
sel nor stones to get, yet fyll it vp with earth
in the beggynning of sommer, that it may bee
wel hardned with cariage and treading vpō,
and it shal be wel amended, if the water may
passe away from it, the which would be well
considered, & specially about London, wher
as they make much more coste then needeth.
For ther they ditch theyr bye wayes on both
sides, & fil vp the holow and low places with
earth, and then they cast & lay grauell aloft.
And when a great rayne or water commeth,
and syncketh thorowe the grauell to the
earth, then the earth swelleth and holneth
and waxeth soft, & with treading and specially
with cariage the grauell sinketh and goeth
downward as his nature & kinde requireth.
and then it is in maner as a quick sand, that
hard it is for anye thyng to go ouer. But if
they would make no ditche in sommer time
when the water is dried vp that a man maye
see al the holow and low places, then to carry
grauel & fil it vp as hye as the other knoles
be, then would it not holne nor swel, nor be
quick sand, and euery man maye go beside the
bye way with their cariage at their pleasure,
and this me seemeth is les coste, & longer wyll
last with a litle mendyng when nede requi-
reth, therefore me thinke if this were very

well loked vpon, it shalbe both good and necessarye for that purpose, for so I haue seene done in other places where as I haue bene.

¶ To remoue and set trees.

If thou wylt remoue & set trees, get as many rootes with them as thou can, & breake them not nor browse them by thy wyl. And if ther be any roote broken and sore bruised cut it of hard by there as it is bruised with a sharpe hatchet, els that roote wil dye. And if it be asshe, elme, or oke, cut of all the bowes cleane, and saue the top whole. For if thou make him ritch of bowes, thou makest him poore of thrift for two causes, the bowes causeth them to shake with winde, and to lose the rootes. Also he can not be so clene got, but some of the rootes must needes be cut, and then ther wyll not come so much sap & moistnes to the bowes, as did before, and if the tree be very long, cut of the top two or three yardes. And if it be an Apple tree or Peare tree, or such other as beareth fruit, then cut away al the water bowes & the smal bowes, that the principall bowes may haue the more sap. And if ye make a marke which syde of the tree stampes towards the sunne, that he may be set so againe, it is much the better.

¶ Trees to be set without rootes and grow.

Ther be trees wyl be set without rootes and grow wel, & spring rootes of them selues, & those be diuers Apple trees that haue knots in

in the bowes, as raffes or wydes, and suche other that wyll grow on slauings, & likewyse popler and wythy, & they must be cut cleane beside the tree that they grow on, and the top cut cleane of. viij. or .x. foote of length, & al the bowes betwene, & be set a foote deepe or more in the earth in good ground: ye shall vnderstand that there be foure maner of withies, that is to say, white withy, black wythy, red wythy, and osier wythy. White wythy wyl grow on dry ground, if it bee set in the beginning of wynter, and wil not growe in marsh ground, blacke wythy wyll growe better on marsh ground, then on dry grounde, and red wythy in like maner, and osier wythy wyll grow best in water and moyst grounde. And they be trees that wil sone be norished, & they wyll bear much wood, & they wolde be cropped euery seuen or eight yeare, or els they wyll die, but they may not be cropped in sap tyme nor no trees els. And in many places both the lords, freholders, & tenants at wil set suche withies & poplers in marsh groūd to norish wood

¶ To sel wood for housholde, or to sel.

IF thou haue anye woodes to sell for thy houshold to burne or to sell, then sell the vnder wood first in winter, that thy cattell or beasts may eate & browse the tops, and sell no more on a day but as much as the beastes wil eate the same day, or the morrow after.

And

And as soone as it is wel eaten & browsed, then kyd it, and set them on the endes, and that wil saue the bandes from rotting, and they shalbe the lighter to cary, & the better wyl they burn & lye in les roume. And when thou shalt bring them home to make a stake of them, set the neathermost course vpon the endes, and the seconde course flat vpon the side, and the endes vpward, & the third course flat on the side ouerthwart the other, and so to peruse them tyll thou haue layde all vp. And when thou shalt burne them, take the ouermost first.

¶ To shred, lop, or crop trees.

IF thou haue any trees to shred, lop or crop for fyre wood, crop them in wynter, that thy beastes may eate the brouse and the mosse of the bowes, & also the yues. And when they be browsed and eaten, dresse the wood and bow it cleane, and cut it at euery bight, & reare the great wood to the tree, & kyd the smal bowes, & set them on end, & if thou shalt not haue sufficient wood, except thou head the trees, and cut of the tops, then head them three or foure foote aboue any tymber, and if it be no timber tree, but a shaken tree or a hedge rote ful of knots, then head him xvi. foote hye, or xx. at the least, for so farre he wyll beare plenty of wood and bowes, & much more then if he were not headed. For a tree hath a propertie to grow a certaine height, & when he cõmeth to that height,

he

he standeth stil, and groweth no hyer, but in breadth, and in conclusion the top wyll dye and decrease, and the body thryue. And if a tree be heded & vsed to be lopped and cropped at euery.xij.or.xx.yeres end or there about, it wyl beare much more wode by proces of tyme, then if it were not cropped, and much more profit to the owner.

¶ How a man should shred, lop or crop trees

IT is the common gyse to begin at the top of the tree when he shall be shred or cropped, because ech bow should lye vpon other when they shall fall, so that the weight of the bowes shall cause them to be the rather cut downe. But that is not best, for that causeth the bowe to slaue downe the neather part, and pulleth away the barke from the body of the tree, the which wyll cause the tree to bee holow in that place in time comming, and many times it shall hynder hym. And therefore let him begin at the neathermost bow first, and with a light axe for an hand to cut the bowe on both sides a foote or two from the body of the tree, and specially cut it more on ỹ neather side, then on the ouerside, so that the bow fall not straight downe but turne on the side, and then shall it not slaue nor breake no barcke. And euery bow wil haue a new head, & bear much more wood, & by thy wyll without thou must needes be it, crop not thy tree, nor specially

ally head hym, when the wynde standeth in the North or in the East. And beware that thou crop him not nor head him, specially in sap tyme, for then wyll he dye within fewe yeares after, if it be an Oke.

¶ To sell wood or tymber.

IF thou haue any wood to sell, I aduise the retayle it thy selfe, if thou mayest attende vpon it, and if not, then to cause thy Bayly, or some other wyse or discrete man to doo it for the, and if it be small wood to kyd it, and sell it by the hundreds, or by the thousandes, and if there be Ashes in it, to sell the small Ashes to Coupers for garches, and the great Ashes to wheele wrightes, & the meane Ashes to plow wrightes, & the crabtrees to Milners to make cogs and rongs. And if ther be any Okes both great and small, fell them and pyll them, and sell the Barcke by it selfe, and then sorte the trees, the polles by them selfe, the mydle sorte by them selfe, and the greatest by them selfe, and sell them by scores or halfe scores or hundreds as thou mayest, and to sell it hard by the earth, for one foote next vnto the earth, is worth two foote in the top. And cut thy tymber long inough that thou leaue no tymber in the top, and sell the tops as they lye by great, or els vtterly them, and sell the great woode by it selfe, and the kyd woode by it selfe, and sell the vnderwood first of al at any time betwene

Mar-

Martilmas & holy rood day. And all the ashes betwene Martilmas & Candlemas, & al okes allone as they wil pil vntill May be done, and not after. Peraduenture the greatest man hath not the best prouision, & that is because the seruantes will not enforme hym in these waies, & also may fortune they wold bie such woodes them selfe or be partenar of the same & to aduise his lord to sel them. It is not conuenient that the sales man that selleth the wood should be partenar with the byer,

¶ To kepe spring wood.

IN the wynter before that thou wylt sell thy woode make a good sure hedge that no maner of cattel can get in. And as shortly as it is fallen, let it be caryed away or the spring come vp, for els the cattel that doth cary the wood wil eate the spring, and when the top is eaten or broken, it is a great hurt and hinderance of the goodnes of the spring, for then wher it is eaten it burgeth out of many branches, and not so far as the first would haue bene. A park is best kept when ther is neyther Man, Dog, nor ilfauored beast therin except Deare. And so is a spring best kept wher is neither man nor ilfauored beast within the hedge, but if ther be much gras & thou were loth to lose it, then put in Calues newly wained & taken from their Dams, & also wained coltes or horses not past a yeare of age. And

let thy Calues be take away at May, the colts may go longer for eating of any wood, but ther is ieopardy both for Calues, Foles, Colts, for riches, or for being lowsy, the which wyll kyll them, if they be not taken home vnto. And .iij. yeares is the least that it wyll saue it selfe, but ten yeres is best. And then the vnder bowes would be cut away & made kyds therof, and the other wyll grow much the better & faster. And if the vnder bowes be not cut away, they wyl dye, and then they be lost, and great hurt to the spryng, for they take away the sap that would cause the spring to grow better.

¶Necessary things belonging to graffyng.

IT is necessary, profitable, & also a pleasure to a husband to haue Peares, Wardens, & Apples of diuers sortes. And also Cheries, filberds, Bullas, Damsons, Plums, Walnuts and such other. And therfore it is conuenient to learne how thou shalt graffe, and to know what things thou must haue to graffe withal. Thou must haue a graffyng saw, the which would be very thyn, and thicke tothed, and because it is thyn, it wyll cut the narow kirfe, and the cleaner for byrsling of the barcke. And therfore it is set in a compasse peece of tymber .iij. inches of, to make it stiffe and byg, thou must haue also a graffing knife an inch broad, with a thicke backe to cleaue the stocke withal, and also a mallet to drine thy knife and the wedges

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into the tree, and a sharpe knyfe to pare the stockes head, and another sharpe knife to cut the graffe cleane. And also thou must haue two wedges of hard wode as of yron, a long small one for a small stocke, and a broader for a bygger stocke, to open the stocke when it is cloue and pared, and also good tough claye and mosse, and baistes or pylling of wythyes or elmes to bynde them with. &c.

¶ What fruit must be first grafted.

PEares and wardens would be graffed before any maner of Apples, because the sap commeth sooner, & rather into the Peare and Warden tree, then into the Apple tree, and after S. Valentines day it is time to graffe both Peares and Wardens tyl March be come, & then to graffe Apples tyll the Lady day, then graffe that that is got of an old aple tree first, for that wil bud before the graffe got of a yong aple tree late graffed, and a Peare or warden would be graffed in a peare stocke, and if thou canst get none, then graffe it in a Crabtree stocke, & it wyll do wel, some men grasse them in white thorne, and then it wyll be the more harder and stony. But for al maner of apples the Crabtree stocke is best.

¶ How to graffe.

THou must get thy graffes of the fayrest lances that thou canst fynde on the tree, and see that it haue a good knot or ioynt and an

euen. Then take thy saw & saw into thy crab tree in a faire playne place, pare it euen wyth thy knife, and then streine the stocke wyth thy great knife and thy mallet, and set in a wedge, and open the stocke according to the thyckenes of thy graffe, then take thy small sharpe knife & cut the graffe on both sides in the ioynt, but passe not the myddle there of for nothing. And let the inner side that shalbe set into the stocke be a litle thynner then the vtter syde, and the neather poynt of the graffe the thynner, then proffer thy graffe into the stock, and if it go not close, then cut the graffe or the stocke tyll they close cleane, that thou cannot put the edge of thy knife on neither syde betwene the stocke & the graffe, and set them so that the tops of the graffe bende a litle outward, and se that the wood of the graffe be set meete wyth the wood of the stock, that the sap of the stocke may run straycht and euen wyth the sap of the graffe, for the barcke of the graffe is neuer so thycke as the barcke of the stocke. And therfore thou mayest not set the barckes meete on the vtter side, but on the inner side, then pull away the wedge, and it wyll stand much faster. Then take tough clay like marly, and lay it vpon the stock head, & with thy finger lay it close to the graffe, & a litle vnder the head to kepe it moist and that no wynde come into the stocke at the cleauing. Then take mosse & lay therupon, for

chyning

chyning of the clay, then take a baste of whyte withy or elme, or halfe a hyzar, and bynde the mosse, the clay, and the graffe together, but be ware that thou breake not thy graffe neither in the cleasing, nor in the bynding, and thou must set somthing by the graffe that Crowes nor Birdes do not light upon the graffe, for if they do, they wyll breake them.

¶ To graffe betwene the barcke and the tree.

There is a nother maner of graffing, and soner done, and soner groweth, but it is more ieopardy for wynde when it begynneth to growe. Thou must saw thy stocke and pare the head therof as thou didst before, but cleaue it not, then take thy graffe and cut it in the ioynt to the midst, and make the tenant therof halfe an inch long and a litle more al on the one syde, and pare the barck away a litle at the point on the other syde, then thou must haue made ready a punch of hard wood with a stop, and a tenant on the one syde like to the tenant of the graffe. The put the tenant of the punch betwene the barcke and the wood of the stock, and pull it out agayne, and put in the graffe, and se that it ioyne close, or els mend it. And this cannot faile, for now the sap commeth on euery syde, but it wyll spryng so fast that if it stand on playne ground, the wynde is lyke to blow it beside the head, for it hath no fastnes in the wood. And this is the best remedy for

blowing of, is to cut or clyp away some of the neathermost leaues as they grow, and this is the best way to graffe, & specially a great tree, then clay it, & bynde it as thou dost the other.

¶ To noorish all maner of stone fruite and Nuts.

As for Cheries, Damsons, bullas, plums, and such other, mays be set of the stones, and also of the sciences growing about the tree of the same, for they wyll soneest beare. Fylberds and Wainuts may be set of the nuts in a Garden, and after removed and set where ye wyll. But when they be removed, they would be set upon as good a ground or better, or els they wyll not lyke.

¶ A short instruction for a yong Gentleman that intendeth to thryue.

I Aduise him to get a copy of this present booke, and to reade it frō the begynning to the ending, wherby he may perceiue the chapters & cōtents in the same, & by reason of oft reading he may know what should be done at all seasons. For I learned these two verses at Grāmer scole: Gutta cauat lapidem, nō vi, sed sepe cadendo: Sic homo fit sapiens, non vi, sed sepe legēdo. A drop of water pearceth a stone, not by his own strength, but by often falling: Euen so a man shall be made wise, not by his own strength, but by hys oft reading. And so may this young Gentleman, according to the

season

season of the yere reade to his fortune [illegible] chapter he wyll. And also for all other maner of profit contayned in the same, the whych is necessary for a yong husband that hath not ỹ experience of husbandry nor other things cõtayned in this present booke, to geue good remẽbrance & credãce therunto. For ther is an old saying, but of what autority I cannot tell: Quod melior est practica rusticorum, quam scientia Philosophorum. Better is the practise or knowledge of an husbande man well proued, then the science of a Philosopher not proued. For there is nothing touchyng husbandry & other profites contayned in this present booke, but I haue had the experience therof & proued the same. And ouer and beside all this booke, I wil aduise him to rise betime in the morning, according to the verse before: Sanat, sanctificat, et diuitat surgere mane. To rise early maketh holy, healthy & wealthy: & to go about his closes, pastures, fieldes, and specially by the hedges, & to haue in his purs a payre of tables, & when he seeth any thyng that would be amended, to write it in hys tables: as if he find any horses, mares, beastes, sheepe, swyne or geese in the pastures that be not his owne, and peradẽture though they be his owne, yet he would not haue them together, or to find a gap or a therd in hys hedge, or any water standing in hys pastures vpon

yes grayne, whereby he may take double hurt, both for lesse of gras, & rotting of hys sheepe & calues, and also of standing water in his corne fieldes at the landes end or sides, and how he would haue his landes plowed, dounged, sturd or sowen. And his corne wached or shorne, or his cattell shifted out of one pasture into another, and to loke what ditching, quicksetting, or plashing is necessary to be had, and to ouersee his Shepherd how he handleth & ordereth his sheepe, and his seruantes how they plow and do their workes, or if any gate be broken downe or want any staues, and go not lightly to open and shyt, and that it do not trayle, and that the windes blow it not open, with many mo necessary thinges that are to be loked vpō. For a man alway wandring or going about somewhat, findeth or seeth that is amys, and would be amended, & allone as he seeth any such defaults, then let him take out his tables and write the defaultes, and when he cōmeth home to dinner or supper at night, thē let him call his Baily or his head seruant, & shew him the defaults that they may be shortly mended. And when it is mended, then let him put it out of his tables. This I vsed to do .v. or .vj. yeres and more, and this let him vse dayly in short space he shall set much thynges in good order, for dayly it wyll haue mending. And if he can not write, let him nicke the defaultes vpon a

Sticke,

sicke, and shew his Fayth as I said before. Also take heede both earlye and late at all times what maner of people resort and came to thy house, and the cause of their cõming, and specially if they bryng with them pytchers, cans, tankardes, bottels, bagges, wallets or budgelpokes. For if thy seruantes be not true, they may do thee great hurt, and them selues lytle aduantage, wherfore they would be well lokked vpon. And he that hath two true seruants a man seruant and a woman seruant, he hath a great treasure, for a true seruaunt wyll doo iustly him selfe, and if he see his fellowes do amis, he wyl bid them do no more so, for if they do, he wyll shew his Maister thereof. If he do not this, he is not a true seruant.

A lesson made in English verses to teach a Gentlemans seruaunt to say at euery time when he taketh his horse for his remembrance, that he shal not forget hys geare behynde hym.

Purse, Dagger, Cloke, nightcap, kerchefe,
shewinghorne, bouget, and shone:
Speare, male, hode, halter, saddlecloth, spurs,
hat, and thy horse combe.
Bow, arrowes, sword, buckler, horne, leish,
gloues, stryng, and thy brasers:
Pen, paper, ynke, parchment, red ware, pomes, and bookes do thou remember.
Penknife, combe, thymble, nædle, thryd, and
paint,

poynt, leaue that thy gyrt breake:
Wodkin, knife, lingle, geue thy horse meate.
Se he be shod wel, make merye, sing if ỹ can
Take herde to thy geare that thou lose none.

¶ A prologe for the wiues occupation.

NOw thou husband that hast done thy diligence and labour that longeth to a husband to get thy liuing, thy wiues, thy children and thy seruantes, yet there is other thynges to be done, that nedes must be done, or els thou shalt not thriue. For there is an old common saying: That seldome doth the husband thriue, without leaue of his wife. By this saying it should seme that ther be other occupations and labours that be most conuenient for the wyues to do. And although I haue not the experience of all their occupations and workes as I haue of husbandry, yet a litle wil I speake what they ought to do, though I tell them not how they shuld do, and exercise their labours and occupations.

¶ A lesson for the Wyfe.

BVt yet ere I begin to shew the wyfe what workes she shall do, I wyll first teache her a lesson of Salomon, as I dyd to her husband a lesson of the Philosopher, ¶ that is, that she should not be yole at no time. For Salomon saith: Ociosus non gaudebit cũ electis in celo, sed lugebit in eternum cum reprobis in inferno, That is to say: The vile folkes shal not

ioy with the chosen in heauen, but they shall sorow with the reprobate and forsaken folkes in hell. And so. Jerome saith: Semper boni operis aliquid facito, vt te diabolus inueniat occupatum, quia sicut in qua stante generantur vermes, sic in homine otioso generantur male cogitantes. That is to say: Alway be doyng some good workes, that the Deuyll may finde thee alway occupied, for as in a standing watere are engendred wormes, right so in an idle bodye are engendred euyll thoughtes. Here maiest thou se that of idlenes commeth damnation, and of good workes and labour commeth sauation. Now thou art at thy liberty to chuse whether wai thou wilt, wherin is great diuersity. And he is an vnhappy man or woman, that God hath geuen both wyt and reason, and putteth hym in choyse, and wyl chuse the worst part. Now thou wyfe, I trust to shew vnto thee diuers occupations, workes, and labours, that thou shalt not neede to beyole no tyme of the yeare.

What thinges the wyfe is bound of ryght to do.

FIrst and principally the wife is bounde of ryght to loue her husband aboue father and mother and al other men. For Christ said in his Gospel: Relinquet patrem & matrem, et adherebat vxori sue. A mā shal leaue father and mother, & draw to his wife, and like wyse

the wife to her husband, and are made by the holy state of Matrimony one flesh, one blood, one body, and two soules: Wherefore their harts, their mindes, their workes, and occupations should be all one, neuer to seuer nor chaunge, during their naturall lyues, by any mans art or deede, as it is sayde in the same Gospel: Quod deus coniunxit, homo non seperat: That thing that God hath ioyned together, let no man seperate. Wherfore it is conuenient that they loue eche other as effectually as they would do their own selfe.

¶ What workes a wyfe should doo in generall.

FIrst in the morning when thou wakest, and purposest to ryse, geue praise to God for thy nightes rest, and say the Lordes prayer, and other good prayers if thou canst. And whē thou art vp and ready, then first swepe thy house, dresse vp thy dishbord, and set all thynges in good order within thy house, milke thy Kye, sacle thy Calues, sile vp thy milke, take vp thy Children, and aray them, and prouide for thy husbandes breakfast, dynner and supper, and for thy children and seruauntes, and take thy part with them. And ordayne corne & malt to the myll to bake & brue withall when neede is. And meat it to the mylle and fro the mylle, & see thou haue thy measure again beside thy tole, or els the Mylner dealeth not truly with thee,

thee, or els thy corne is not dry as it should be. Thou must make butter & cheese when thou mayst, serue thy swyne both morning & euening, and geue thy pullen meate in the morning, & when time of yere cometh thou must take heede how thy hens, ducks, & geese do ley and gather vp their egges, & when they ware brody, set them ther as no beasts, swine, nor other vermine hurte them. And thou must know that all whole soted foule wil sit a moneth, & all clouen soted foule wil sit but three weekes, except a Pehen and such other great foules, as Cranes, Bustardes, & such other. And whē they haue brought forth their birdes see that they bee well kept from the Gleyde, crowes, fully martes & other vermin; & in the beginning of March, or a lytle before, is time for a wyfe to make her garden, and to get as many good sedes & herbes as she can, and specially such as be good for the pot, & for to eate, & as oft as nede shall require it must be weded, for els the weedes wyll ouergrowe the herbes, & also in March is tyme to sow flaxe & hemp, for I haue heard old husbandes say, y better is March burdes, then Aprill flax, the reason appereth, but how it should be sowen, weeded, pulled, repealed, watered, washen, dryed, beaten, braked, tawed, hecheled, spon, wouen, wraped, & wouen: it needeth not for me to shew, for they be wise ynough. Ther-

of may they make sheetes, bordclothes, towels, shyertes, smockes, & such other necessaries, & therfore let thy distaffe be alway redy for a payrynus that thou be not vnle. And undoubted a woman cannot get her lyuyng honestlye with spynnyng on the distaffe, but it stoppeth a gap, and must needes be had. The bolles of flaxe when they be ripe be of, must be redded from the weeds and made dry with the sunne to get out the seedes. Howbeit one maner of lynseede called lohenseede wyll not open by the sun, & therfore when they be dry they must be sore brosen & broken, the wines know how, & then winowed and kept dry tyll yeare tyme come agayne. Thy femal hempe must be pulled from the churle hemp, for that beareth no seede, & thou must do by it as thou didst by the flaxe. The churle hemp doth bear seede, & thou must beware that birds eat it not as it groweth, the hempe therof is not so good as the femal hemp, but yet it wyl do good seruice. May fortune sometime y thou shalt haue so many things to do, that thou shalt not well know where is best to begynne. Then take heede which thing should be the greatest losse if it were not done, & in what space it would be done, then think what is the greatest losse & ther begin. But in case that that thing that is of the greatest losse wyl belong in doing, & thou mightest do.ij. or.iij. things in y meane

while,

while, then loke wel if al these thinges wer set
together which of thē wer greatest los, & if all
these thinges be of greater los & may be al don
in as short space as ỳ other, then do thy many
things first. It is cōuenient for a husband to
haue sheepe of his own for many causes, and
then may hys wyfe haue part of the woll to
make her husband and her self some clothes.
And at the least way she may haue the lockes
of the sheepe, eyther to make clothes or blan-
kets and coverlets, or both. And if she haue no
wol of her own, she may take wol to spyn
of clothmarkers, and by that meanes she may
haue a conuenient liuing, and many times to
do other workes. It is a wiues occupation to
wynow all maner of cornes, to make malt, to
wash & wring, to make hey, shere corne, and
in time of nede to help her husband to fyl the
mucke wayne or dong cart, driue the plow, to
lode hey, corne, and suche other. And to go or
ride to the market to sell butter, cheese, milke,
egges, chickens, Capons, Hens, Pigs, Geese, &
all maner of corne. And also to bye all maner
of necessary thinges belongyng to a housholde,
and to make a true reconyng and accompt to
her husband what she hath receiued, & what
she hath payed. And if the husband go to the
market to bye or sell (as they oft do) he then
to shewe hys wyfe in lyke maner. For if one
of them sholde vse to disceiue the other, hee

discouereth hym selfe, & he is not lyke to thryue & therfore they must be tyde eyther to other, I could peraduenture shewe the husbandes diuers poyntes that the wyues deceiue them in, and in like manner howe husbandes deceiue their wyues: But if I should do so, I should shewe no subtil pointes of deceite that either of them knewe of before, & therefore me semeth best to hold my peace, least I should do as the knyght of the towre did, the which had many faire daughters, & of fatherly loue that he ought to them he made a booke vnto a good intent that they might eschewe & flee frō vyces and folowe vertues. In the which booke he sheweth, that if they were moued, moued or styrred by any man after such a maner as he there shewed, ỳ they should withstand it. In the wheych booke he shewed so many wayes howe a man should attayne to his purpose to bring a woman to vice, the which waies wer so natural, & the waies to come to their purpose wer so subtilly contryued & craftely shewed, that hard it would be for any woman to resist or deny their desire. And by ỳ said booke hee made both the man and the woman to knowe mo vyces, subtilty, and craft, then euer they should haue knowen, if the booke had not bene made, the which booke hee named him selfe the Knight of the towre. And thus I leaue the wyues to vse their occupa-

tions

tions at their own discretion, &c.

¶ To keepe measure in spending.

NOw thou husband and housewife that haue done your diligence and cure according to the first article of the Philosopher, that is this Take heede to thy charge, and also well remembrest the saying of wyse Salomon, That the idle folkes shall not ioy with the elect in heauen, but shal mourne euerlastingly wyth the reprobate in hel, then ye must remember and kepe in minde the second article and saying of the sayd Philosopher, which is thys, Keepe and hold measure, according to which saying I learned two notable verses at Grammer scole, which be thus in Latine and English.

Qui plus expendit, quam rerum copia tendit;
Non admiretur, si paupertate grauetur.

He that doth more spend, the his goods wil extend: Maruel it shal not be, though he be greued wt pouerty. And according to this saying S. Paule saith also: After thy facultee or thy getynges make thyne expences; least thou spend in thyne spare time that thing that thou shouldest lyue by long. This text teacheth euerye man from the hyest degree to the lowest, wherfore it is necessary for euery man and woman to remember and take good heede therunto, & to obserue, kepe and folow the same. Wyth this also take here an English Prouerbe, that is this: Eate within thy tedure.

¶ To eate within thy tedure.

THou husband & housewife that intendest to follow the saying of the Philosopher, that is to say, Keepe measure, thou must spare at the brinck, and not at the bottome, that is, vnderstand in the beginning of the yeare selling of thy corne, or spending in thy house vnto the time that thou hast sowen againe thy winter corne and thy lent corne, & then see what remaineth to serue thy house, and the surplus thou may sell, & bye such other necessaries as thou must needes occupy. But if thou spend it in the beginning of the yeare, and shalt want it in the binder ende, then thou doest not eate within thy tedure, and at the last thou shalt be punished, as I shall proue by example. ¶ Take thy horse and go tedure him vpon thyne owne leese, flyt him as oft as thou wilt no man wyl say thou doest wrang, but make thy horse to long a tedure, that when thou hast tyed hym vpon thine owen leese, his tedure is so long that it reacheth to the mouth of an other mans leese or corne: nowe thou hast geuen hym to much libertye, and that man that hath his corne or gras so eate by thy horse, wyl be greeued with thee, and wyll cause thee to be amerced in the court, or els to make hym amendes, or both. And if thy horse breake his tedure, and go at large in euery mans corne & graile, then commeth the pinder and taketh hym, and putteth hym

him in the pinfold, & ther shall he stand in pri-
son without meate, vntyll the time that thou
hast payd his raunsom to the Pinder, and also
make amendes vnto thy neyghbours, for the
destroying of their corne: Euen so as long as
thou eatest within thy tedure, that thou nedest
not to beg nor borow of no man, so long shalt
thou increase and grow in ritches, and euery
mã will be content with thee, but if thou make
thy tedure so long, that thine own portion will
not serue thee, but that thou shalt beg, borow,
or bye of other, that wyl not endure long, but
thou shalt fal into pouerty, and if thou breake
thy tedure and run at large, & knowe not other
mens goods from thine own, the shal the Pin-
der, that is to say the Shiriff & the Baily arest
thee, & put thee into the pinfold, that is the pri-
son, ther to abide tyl the truth be knowen, and
it is marualle if thou scape with thy lyfe, and
therfore eate within thy tedure.

¶ A short lesson for the Husbande.

One thing I wyll aduise thee to remember
and specially in winter tyme, when thou
sittest by the fire and hast supped, to consider
in thy minde, whether thy workes that thou,
thy wife and thy seruantes shall do, be more
aduauntage to thee, then the fire and candle
light, meate and drinke that they shal spend, &
if it be more vaunt age, then sit styl, and if it be
not, then go to thy bed and sleepe, and be vp be-

time, and breake thy fast before day, that thou may be al the shrt winters day about thy busines. At Grammer scole I learned a verse, & this it is: Early rising maketh a man whole in body, wholer in soule, and ritch in goods. And this me seemeth should be sufficient instruction for the husband to keepe measure.

¶ A prologe of the three sayings of the Philosopher.

NOwe thou husbande and huswyfe, that haue done your diligence and cure about your husbandry and huswifery, according to the first saying of the Philosoper, Take heede to thy charge, and also hath well remembred and fulfilled the second saying of the sayd Philosopher, Keepe measure: now I doubt not, but ye be ritch, according to the third saying, And thou shalt be ritch. Now I haue shewed thee the saying of the Philosopher whereby thou hast gotten much worldly possessions: me seemeth it were necessarye to shewe you how ye may get heauenly possessions, for wanting that, ye other profiteth nothing, as Christ saith: What profiteth it a man though hee wynne all the world, and in the ende loseth his own soul. And though the preacher ought thus to preach publikely, yet euery one of vs ought to teache and instruct one another priuately. For there is great diuersity betweene predication and doctrine.

¶ A diuersitie betwene predication and doctrine.

As saint Jerome saith there is great difference or diuersity betwene preaching and doctrine. A preaching or a Sermon is where a conuocation or a gathering of people on holy dayes or other dayes is, as in Churches or other places, at tymes set and ordained for the same. And it belongeth to them that be ordayned thereunto, and haue iurisdiction and authority, and to none other: But euery man may lawfully informe and teach his brother or any other, at euery time and place behoueable, if it seeme expedient to hym, for that is an almes deede, to the which euery man is holden and bounden to do, according to the saying of S. Peter: As euery man hath taken or receiued grace, so ought he to minister and shew it foorth to other. For as Chrisostome sayth: A great merite and a great reward he shall haue in tyme to come, the which writeth or causeth to be written holy doctrine, for that intent that he maye so in it how he may lyue holyly, and that other may haue it also, that they may be edified and sanctified by the same. For he saith: Surely know thou, that howe many soules be conuerted by thee, so many rewardes thou shalt haue for other. And saynt Grigorye sayth: There is no sacrifice that pleaseth God so much, as the loue of soules.

Further he saith: he is greatest in fauor with God, ỹ draweth most men to the loue of God. Wherfore me seemeth it is conuenient to enforme & shew them how they may get heauenly possessions, as well as I haue shewed them to get worldly possessions. Thē to my purpose, & to that point wher I left: Now thou art ritch.

¶ What is ritches.

IT is to be vnderstand what is ritches, and as me seemeth ritches is that thyng that is of goodnes, and cannot be taken away from the owner, neither in this temporall lyfe, nor in the lyfe euerlasting. Then these worldlye possessions that I haue spoken of, is no ritches for why they be but flowers of the world. And that may be well conuered by Job, the which was the ritchest man of worldlye possessions that was lyuing in those dayes, and sodainly he was the poorest man agayns that could be lyuing. In the meane tyme he toke it patiently, and was content, as appeareth by this saying: The Lorde hath geuen it, the Lorde hath taken it away, and as it pleaseth the Lord so be it, blessed by the name of the Lord. The which Job may be an example to euery true Christian man, of his patience and good lyuing in tribulation, as appeareth by his story, as they shall finde that lyst to reade therein. Saint Austine also sayth: He that gathereth in worldlye thinges, and thynketh not vpon

euer-

everlastinge thinges, shall want both in tyme to come. Also S. Ambrose saith: They are not the goodes of man, the which he cannot beare with him: And S. Bernard saith: If they be yours, take them with you. Then is it to be understand what goodes a man shal take with hym, and that is, the good deedes and woorkes that thou doest here in thys temporall lyfe, whereof speaketh Chrisostome: Do well, and woorke righteously, that thou may haue trust in God, & that thou dispaire not in this worlde. Accordyng to that saith the Prophet Dauid: I haue bene yoong, and now am old, and yet I haue not seene the righteous mā forsaken, nor his children seeking their bread.

¶ What the property of a ritch man is.

IN myne opinion the propertye of a ritche man is to be a purchaser, and if he wyl purchase, I counsell hym to purchase in heauen, for S. Austen saith: The kingdome of heauen is to no man closed, but to him that wyll put out him selfe. Wherefore this text may geue thee a courage to prefire thy mynde to make there thy purchase. And Salomon sayth: All men bye bel dearer, thē the good men bye heauen, and that me seemeth may well be proued by a common ensample. As if I had a thousand sheepe to sel, and diuers men come to me and bye euery man a C. of the sheepe, al of one price, to pay me at diuers dayes, I am agreed,

and graunt them thels dayes, some of the men be good men and kepe their promise, and pay me at their dates, and some of them do not pay me, wherefore I sue them at the lawe, and by order of the common lawe I do recouer my duty of them, and haue their bodies in prison for execution, tyll they haue made me payment. Now these men that haue broken promise, & payd not their duty, they bye their sheepe dearer then the good men bought theirs, for they haue imprisonment of their bodyes, and yet must they pay their duties nuertheles, or els lye and bye there in prison, so that their sheepe be dearer vnto them, then to the good men that kepe their promis. Right so euery man cheapeth heauen, and God hath set it on a price and graunted it to euery man, and geuen vnto them dates of payment, the price is all one, and that is to endeuour to kepe his commaundementes to their ability during their lyues. Thus the good men yelding vnto Gods commaundementes, and hauing set their faith in our Sauiour Christ, doo through him possesse heauen. The yll men breake their promise, & regarde not his commaundementes, and beleue not to be saued by Christ, & therefore are damned to hel. So the yl men bye hel dearer, then the good men got heauen. And therefore it is better to forgo a litle pleasure, or suffer a litle paine in this world, then to suffer a much

greater

greater and an euerlasting payne in an other worlde. Now if the hel is nearer then heauen, I aduise the specially to get heauen, wherein is exceading ioy lasting for euer.

¶ What ioyes or pleasures be in Heauen.

Saint Austine sayth: There shall be euery thing that any man desireth, there is lyfe, healthy, plenty of ioy, honor, peace, and all maner of goodnes, what would a mã haue more? Saint Paul saith: the eye hath not seene, nor the eare hath heard, nor the hart of man hath thought of so great ioyes, as God hath ordayned for them that loue him. Then happy are we which haue Christ to purchase vs this heauenly place. Now it is to be knowen what thing pleaseth God most, that we might do it.

¶ What thinges pleaseth God most.

By the text of S. Pauls aforesayd, loue pleaseth God aboue all thynges, and that may be wel proued by the saying of God him selfe, where he sayth: Geue me thy hart, and that is sufficient for me. For he that hath a mans hart, hath all other thynges. What is thys mans hart? It is nothyng els but very true loue. For there can be no true loue, but it cõmeth merely and immediately from the hart, and if thou loue God entirely with thy hart, then thou wylt kee̅ hys commaundementes. Then it would be vnderstanded knowen what

be his

be his commaundementes, that a man maye lyue in the feare of God, and seeke to Christ.

¶ What be Gods commaundements.

THer be in all x. commaundementes, which were to long to declare, but they be al concluded and comprehended in two, that is to say: Loue thy Lord God aboue all things, and thy neyghbour as thy selfe. These be ealye cõmaundementes, and nature bindeth a man to fulfill, obserue, and kéepe them, or els he is not a naturall man, remembring what God hath done for vs. First hee hath made vs to the similitude and lykenes of his own image, and hath geuen to vs in this worlde diuers possessions, specially he hath redéemed our soules from hell by his bitter death and passion, suffering all this for vs. What loue and kyndnes was this in him to do for vs: What could we desire more of him to do for vs? And he desireth nothing of vs agayne, but loue for loue. What can he desire lesse?

¶ How a man should loue God and please him.

SVrely a mã may loue God, and please him very many wayes: but first & principally he that wyll loue God, and please him, he must doo as it is sayd in Athanasius Créede, which sayth: Whosoeuer wyll bee saued, aboue all thinges he must needes be stedfast in the holy and Catholicke fayth. And according to that

S. Paul

S. Paul sayth: without sayth it is impossible to please God. And Seneca sayth: Ther abideth no goodnes in hym that hath loste hys sayth, so that thou mayest wel perceyue that thou canst not loue nor please God wythout a perfit faith. And furthermore thou mayest not presume to argue thy sayth by reason, for S. Gregory sayth: Fayth hath no merite, where as mans reason preuayleth the same. This sayth is as a principall signe that thou louest God. Also thy godly lyfe & good workes is a signe that thou beleuest in God, and louest hym. For S. Jerome sayth: Whose worke so euer a man doth, his name and seruant he is called. And furthermore S. Barnard sayth thus: The deedes and workes of a man is more euident proofe, then hys worde.

How a man should loue his neighbour.

THou must loue thy neyghbour as thy self, where in thou shalt please God specially. For if thou loue they neyghbour as thy selfe, it followeth by reason that thou shalt do nothing to hym, but suche as thou wouldest shoulde bee done vnto thee, and that is, as thou wouldest not haue anye hurt of thy body nor of thy goods done vnto thee, so lyke wyse thou shouldest do vnto hym. Also if thou wouldest haue any goodnes done vnto thee either in thy body or in thy moueable

goodes, so lykewyse shouldest thou do vnto thy neighbour, if it lye in thy power, accordyng to the sayyng of Saint Grigory: Thou canst not loue God wythout thou loue thy neighbour, nor thou canst not loue thy neighbour wythout thou loue God. Wherefore thou must fyrst loue God principallye, and thy neighbour secondarely.

¶Of prayer that pleaseth God very much.

PRayer is honour and laud to God, and a speciall thyng that pleaseth hym muche, and is a great signe that thou louest God, and that thou hast a stedfast fayth in Christ. For Dauid sayth by the mouth of God: call vpon me in the day of thy trouble, and I wyll heare and helpe thee, and thou shalt worshyp mee, and I wyll be thy God. So that we must onely call vpon God and on none other, neyther in heauen nor earth. Also our sauiour Christ sayth in hys Gospell: Aske, & ye shall receiue, seeke, & ye shall finde, knock, and it shalbe opened vnto you. Therfore we may be bolde to come vnto our God, who hath so louingly called vs, and so liberallye graunted vs all thinges necessary both for our soules and bodyes. To come therfore to common prayer we are bound, these thyngs considered, for also God sayth: where .ij. or .iij. be gathered together in my name, I am in the myddst amongst them. Thus ought we to do hauing conuenient

ent times to resort often to common prayer, and when we cannot so do, yet ought we to pray also, so that in our labours and trauayles we may prayse God, and pray vnto hym in like case, and he as graciously hath promised to heare vs. Therefore cease not to pray.

What thing letteth prayer.

THere bee two impediments that letteth and hindreth prayer that it maye not be heard. Of the first impediment speaketh Esay the prophet saying: Because your hands be full of bloud (that is, full of wrath and mischiefe) therfore the Lord will not heare you. Also Salomon sayth: The Lord is far from wicked men, and the prayers of righteous men he graciously heareth. And S. Bernard sayth: he that refuseth Gods commaundements, he deserueth not to haue hys prayer heard. The second impediment sayth Athanasius is: If thou forgeue not the wrong done vnto thee, thou doest not praye for thy selfe, but thou doest cause Gods curse to fall vpon thee. Also Innocus saith: like as a plaister or medicine cannot heale a wounde, if ther be any yron sticking in the same: right so the prayer of a man profiteth him not, as long as ther is enuy and hate abiding in his breft. For S. Austine saith: If charity want, all other things be voyd. Therfore when thou prayest repent and amend, and forgeue them

that

that offende thee, so shalt thou be heard.

¶ How a man should pray.

IT is to be understand that there be diuers maner of prayinges, that is to say some of them openly, and some priuately. Prayer openly must needes bee done in the Churche and Congregation, by the Ministers of the same, before the people. For it is done there for all in generall, and therefore the people ought to resorte thyther, and to be present at common prayer, as well to heare the woordes of God, which may instruct them to a godlye lyfe, as also to craue at hys handes all thinges that is necessarye for them, and so to ioyne in prayer together. Priuate prayer ought to be done in secrete places for two causes: for prayer elevateth and lyfteth vp a mans mynde to God, and the mynde of man is sooner and better lyft vp when he is in a priuy place, and seperate from company. Another cause is, to auoyde vayneglorye that might lightlye ensue or ryse thereupon, when it is done openlye. And therfore sayth our sauiour Christ: when ye pray be not as the hypocrites, which loue to stande in their Synagoges, and corners of the hye wayes to pray. Also some folkes pray with the lyppes or mouth, and not with the hart, of whom speaketh God by his Prophet Esay, saying: They honour me with their mouth, but their hart is far from me. S. Gri-

gory

gozy sayth: what profiteth the labour of the mouth, wher the hart is dum? And Isidore sayth: His soule is far from God that in hys prayer hath hys mynde occupied in wozkes of the wozld. Ther be other that praye both wyth the mouth and hart, of whom speaketh John. 4. The true praters wyll wozship the father of heauen in spirite and truth. Isidorus sayth: Then we pray truelye, when we think of nothing els. Also Richardus de Hampole saith: he prayeth deuoutly that hath not his hart wauerynge in wozldly occupations, but alway doth eleuate and lift vp his mynde to God in heauen. There be other that pray with the hart. Mathew. vi. When thou prayest, enter into thy chamber, and shut thy doze and praye vnto thy father of heauen. Isidorus sayth: The feruent prayer is not wyth the lyps, but with the hart, therfoze rather pray with thy hart then wyth thy mouth.

¶ I meane to put away idle thoughtes in praying.

TO auoyde a wauering mynde in wozldlye occupations when thou prayest, is thus to do: He that can reade, let hym earnestly ponder that which he readeth, wayinge euery sentence diligently, so shal he find a delight and sweetenes therin, so that thereby hee shall be prouoked more earnestlye to fall to prayer. Also he that can not reade let

him

him when he is in his prayer, treatably re-
peate it, and note euery worde that hee sayth,
and also thynke unto whom he prayeth, ffyl
remembryng that he is present before God,
and that God heareth hym, which wyll cause
hym more earnestly to pray. But it is farre
more easier to auoyde these vyle thoughtes by
praying two or three together, and also very
acceptable unto God, then when one pray-
eth alone. Therefore it is very good for the
gouernour of the house to call his family to-
gether as well the young as the old, and one
tyme in the day at the least, or twyse if they
may conueniently, make their prayers to-
gether. If there be any in the company that
can reade, let hym take some godly bookes of
prayers and reade certaine of them distinctly,
and let them that stand by say worde by worde
after him, if it be a confession or a litle pray-
er, but if it be the Morning or Euening pray-
er, let them say the confession and the Lordes
prayer together, and such other lyke thinges
that they can say by memorye, and then let
them gene diligent eare to hym that readeth,
and with one consent say Amen to that that
is read. But if there be none of them cann
reade, let them come together & kneele down
and say the Lordes prayer, the articles of their
beliefe, and the ten commaundements, and
some other good prayers that is read in the

Church,

Church, if they haue learned them perfitely. Thus let euery Housholder vse him selfe and his Family, and he shall prosper the better in his worldly affaires, and God shal bleſſe both hym and his.

¶ A meane to auoyd temptation.

It is oft times ſeene that the godlyer that a man is, the more he is tempted, and he that is ſo, may thanke God thereof. For God of his goodnes and grace hath not geuen to the Diuel auctority nor power to tempt any man, farther and aboue that that he that is to tempted may withſtand. For ſaint Grigory ſayth: An enemy is not to be feared, the which may not ouercome, but if a man be wylling. And it is to know, that he that is ſo tempted, ſtandeth in the ſtate of grace, for S. Ambroſe ſaith: The Diuell deſpiſeth to vexe or trouble thoſe, the which he feeleth him ſelfe to haue in peaceable poſſeſſion by right inheritaunce. And if thou be tempted, vexed, or troubled, I ſhall theke vnto thee two verſes, which if thou do thereafter, thou ſhalt bee eaſed of thy temptation, and haue great thanke and laude of God, and rewarded therfore. Theſe be the verſes.

Hoſtis non ledit, niſi cum temptatus obedit,
Eſt Leo ſi ledit, ſi ſtat quaſi muſca recedit.

That is to ſay: The ghoſtly enemye hurteth not, but when he that is tempted obeyeth to his temptation, then he playeth the Lyon, if

that he that is tempted lyeth styll and obeyeth vnto hym, and if he that is tempted stande styfly agayne hym, the ghostly enemye flyeth away lyke a Flye, this me seemeth may be well proued by a familyar example. As if a Lord has a Castell, and deliuered it to a Captayne to keepe, if there come enemies to the Castell and call to the Captayn and bid hym delyuer them thys Castell, the Captayne commeth and openeth them the gates, and delyuereth the keyes, nowe is thys Castell soone won, and thys Captayne is a false traitour to the Lord. But let the Captayne arme hym selfe, and shut the gates, and stande styffelye vpon the walles, & commaund them to auoyd at their perill, they will not tarye to make any assault: Euen so is euery man Captain of his owne soule, and if the ghostly enemy come and tempt thee, and thou that art captain of thyne owne soule wilt open the gates, and delyuer him the keyes, and let hym in, thy soule is soone taken prisoner, and thou art a false traitour to thy soule, and worthy to be punished in prison for euer. And if thou arme thy selfe and stande styffely against him, and wylt not consent to him: he will auoyde and flee away, and thou shalt haue a great reward for withstanding of the sayd temptation.

¶ Amen.

Amen deedes pleaseth God much.

Amen

Almes deedes pleaseth God very much, and it is a great signe that thou louest both God and thy neyghbour. And hee of whom almes is asked, ought to consider .iij. thinges, that is to saye: who asketh almes, what he asketh, & wherunto he asketh. Now to the first, who asketh almes? God asketh, for Saint Jerome sayth: Because that God loueth poore men so much, that whatsoeuer thing is geuen vnto them for the loue of him, he taketh it as it were done to hym selfe, as Christ saith in hys Gospel: That thing that ye geue or do to the least of those that be mine, ye do it to me. Then to the seconde: What asketh God? He asketh not the thyng that is ours, but that thing that is hys own, as saith the prophet Dauid: Good Lord all things be thyne, & those things which we haue receiued of thee, of these things haue wee geuen thee. Then to the third: wherunto doth God aske? He asketh not to geue him, but onely to borow. Not all onely to haue these so much, but forsoth to haue a hundred tymes so much as he. Austen sayth: Thou wretched man, why doest thou worship or dread man, worship thou God and dread him, and thou shalt receiue an hundred times so much, and haue in possession euerlasting life, the which manifold passeth all other rewardes. Salomon saith: He worshippeth God that hath mercy

and pity on the powre, e the Glose therof sayth: And thou shalt receyue an hundred tymes so much. And it is to be vnderstand that ther be thre maner of almes deedes, that is to say: to geue to the needy what thou rank spare. To forgiue them that haue trespalled against thee: And to correct them that do amys, bringyng them into the way of right.

¶ The first maner of almes deedes.

GEue to the needy what thou well may, for Christ saith in his Gospell: Geue almes, and all worldly ritches is yours. Geue, and it shall be geuen vnto you. Almes deede is a holy thing, it encreaseth a mans wealth, it maketh a mans syn lesse, it lengtheneth a mans lyfe, it maketh a man of good mynde, it deliuereth from yll tymes, and closeth all byinges, it deliuereth a man from death, it coupleth a man wyth Angels, and seuereth him from the Deuyll, and is lyke a wall vnable to be soughten agaynst. And saynt James sayth: As water slaketh fire, so doth almes deede slake syn. Salomon sayth: He that geueth to a powre man, shall neuer haue nede. And further he sayth: He that stoppeth his eare at the clamour and cry of the powre man, he shall cry hym selfe, and shall not be graciously heard. Ther may no man bee excused for geuyng of almes, although he be neuer so powre. For the powre wydow hauyng but one mite offered the same,

where-

wherefore the had more thanke and rewarde of God, then the riche men that offered great treasure. And if thou may not geue a farthing geue leffe, or geue fayre wordes or good information, ensample, and good wyll, and God shal reward the both for thy deede, and for thy good wyll. And see that thou doest geue cherefully, for S. Paule saith: God loueth a chereful geuer. But let thine almes be of true gotten goodes, for Salomon sayth: Of thy true labours, minister and giue to the poore folke, and Isidorus saith: He that taketh wrongfully, can not geue truely, for it is written: Eccles. xxxiv. He that offereth of the goodes that he getteth by extortion, vsurye, or theft, he is like as a man that sleweth the sonne in presence of the father, thou may right well know the father would not bee well content. No more would God bee pleased with the gyft of such yll gotten goodes.

¶ The second maner of almes.

TO forgeue them that haue trespassed against thee, wherin thou shalt please God much. For it is sayde in the Gospell of Saint Marke. xi. If ye forgeue not, your father of heauen wyl not forgeue you your syns. Also if thou doo not forgeue other, thou shalt bee found a lyer, as oft as thou sayest the Lordes prayer, wher thou saiest: and forgeue vs our trespasses, as we forgeue them that trespas

agaynſt vs. By theſe treſpaſſes may be vnderſtande the ſinnes that wee commyt agaynſt God and alſo not doyng our duty wheych we owe vnto God. And therefore if thou forgeue not them that offendeth thee, thou makeſt thy ſelfe a lyer, and prouokeſt Gods wrath agaynſt thee, and the ſame meaſure that ye mete to other men, the ſame ſhall be met to you agayne. To forgeue all rancour and malyce that a man beareth to thee in hys hart, thou muſte of neceſſity forgeue, becauſe thou knoweſt it not, but to forgeue all the whole treſpas committed, or to leaue of thyne action againſt him, & freely forgeue hym, that is a deede of mercy if thou ſo do. But if hee that offendes thee be ſuch a one as withholdeth thy right, and wyll in no wyſe bee informed by reaſon, but ſtill ſeeketh to doe thee harme, thou mayeſt wyth a good conſcience ſue the law againſt hym, but yet do it in charity, not for any euill to the perſon, not to vndo hym, but to get thy right, and to warne hym hereafter not to doe the lyke. But if one haue offended thee, and art glad that he hath ſo done becauſe thou mayeſt picke a quarell agaynſt him, and ſo of malice or euil wyll thou wylt ſue him, rather then for the treſpaſſe, nowe thou ſinneſt deadly, becauſe thou doeſt it rather of malice, then for the treſpas.

¶ The third manner of almes.

To

To correct amysedly. There be .iii. maner of corrections: the fyrst is of an enemye, the second of a frend, and the thyrd of a Justice. To the first saith Chrisostome: Correct not as an enemy doyng vengeaunce, but as a Phisicion or Surgion mynistring or geuing a medicine. To the seconde sayth Salomon: A frendly correctiō profiteth more then a troublous correction. For if thou speake curteously to a man that hath offended, and wyth swete wordes of compassion, he shalbe rather converted by them, then with bye wordes of great punishment. And Isidorus sayth: He that wyll not be chastised with faire wordes, it is necessarye that he be more hardlyer and straightlyer reproued and punished. To the third sayth saint Jerome: There is an equall iudgement where the person is not regarded, but the workes are considered. And also it is written: He shall yeld to euery man after his workes. And saynt Austine sayth: As those be better that be chastised by loue, so there be manye moe that be chastised by feare: For if they feared not the punishment of the lawe, there woulde be but a fewe chastised by loue. Furthermore S. Grigory speaketh of thys, and sayth: He that may correct and doth not, he taketh the offence to hym selfe of the deede, and he that doth not forbid vnlawful thinges, consenteth to the same.

Chryste is the greatest offence that a mannay do and offend God in.

In myne opinion, it is to be in dyspayre of the mercy of God. Any therfore what soeuer thou hast done, or offended God in, by worde, worke, thought, or deede, be neuer in dispayre for it, for Ihon Gerson saith: He that dispayreth to haue forgeuenes of hys sinnes, he sinneth more in dispayring, then hee did in the sinne doing. For S. Jerome sayth: Judas offended God more in that that hee hanged himselfe, then he did when hee betrayed Christ. for God saith in hys scripture, I wyll not the death of a synner, but rather that hee maye be conuerted and lyue. And Christ sayth: I am not come to call the ryghteous, but sinners to repentaunce. For thou canst not so soone cry God mercy with thy hart, but he is as ready to chaunge hys sentence, and to graunt the mercy and forgeuenes for all thy sinnes. For S. Austine saith: as a sparke of fire is in comparison not able to dry vp all the water in the sea, no more is all the wickednes of man to the mercyfulnes of God. And therfore it is cõuenient that a man should be penitent, contrite, and alike God mercy and forgeuenes of hys sinnes and offences that he hath done, wherof speaketh Chrisostom: No man hath geue at any tyme weeping to God, but that he hath receiued that thing that he

hath

of a sinner tormenteth the Diuell more, then all other kyndes of tormentes. And Saint Austen sayth: We can not do more sharper sorowes to the diuels: then when we waile and wepe for our sins, and confessing them with repenting the same. And that may bee well proued by Mary Magdalen, when shee kneeled downe and cryed God mercy, and kyst his feete, washed them with the teares of her eyes, & wyped them with the heare of her head, to whom our Sauiour Christ sayde, as is in hys Gospel: Thy synnes are forgeuen thee, thy fayth hath saued thee, go thy way in peace. To the which mercy and peace I beseeche almyghty Jesus bryng vs all both now and euermore. Amen.

BE it knowen to all men spirituall and temporall, that I make protestation before God and man, that I entende not to wryte any thing that is or may be contrary to the fayth of Jesus Christ, and the holye Scriptures: but I am ready to reuoke my saying, if any thing haue passed my mouth for want of learnyng, and doth submit both my selfe and my booke to the correction and reformation of them that be learned. And as touching the pointes of husbandry and of other artycles contayned in thys present booke, I

wyll not say that it is the best way, and wyll serue best in all places, but I say it is the best way that euer I coulde proue by experience, the which haue bene an housholder these forty yeares and more, and haue assayed many and diuers waies, and haue also done my diligence to proue by experience which should bee the best way.

¶ The Authour.

GO litle Quere, and recommend me,
To al that this tretis shal see, hear, or rede
Praying them therewith contented to be,
And to amend it in places where as is neede.
Of eloquence knowing I want the seede.
And rethorike in me doth not abound,
wherfore I haue sowen such seede as I found.

¶ The table of thys present Booke.

FIrst whereby husband men do liue. Folio. ij
Dyuers manners of plowes. eodem
To know the names of all partes of the plow. eodem
The tempering of the plowes. Fol. iij
The necessary things ỹ longeth to a plow, cart, or wayne. fol. v.
Whether it is better a plow of Oxen, or a plow of horses. vj.
The diligence and the attendāce that a husband should gene to his worke, in maner of

of an other prologe,
and a speciall ground
of al this tretis. eodē
Howe a man shoulde
plowe all manner of
landes all tymes of
the yeare. fol.lvj
To plowe both peale
and beanes. eodem
How to sow both peal
and beanes. fol.lvij.
Dede of discrecīō. eod.
Howe all manner of
corne should be sow-
en. folio.lx.
To sow barlye. fol.y.
To sow otes. eodem
To harrowe all man-
ner of cornes. fol.xj.
To faiow. fol.xij.
To cary out dong or
mucke, and to spread
it. foloo.xiij.
To set out the sheepe-
folde. eodem
To cary wood and o-
ther necessaries. xiij
To know diuers ma-
ner of weedes. eodē
To weede corne. xv.
The firs stirring. xvj
To mow gras. eodem
Howe forkes & rakes
should be made. eod.
To tedde and make
hey. fol.xvij
Howe rye shoulde be
shorne. fol.xviij
How to sheare wheat
folio. eodem.
To mow or shere bar
ly and otes. eodem
To reape and mowe
pease & beanes. xix
How all corne shoulde
be tithed. eodem
How al maner of corn
should be couered. xx
To lode corne & mow
it. eodem
The second styrryng.
Folio. eodem
To sowe wheate and
rye. fol.xxj
To thresh & wynowe
corne. eodem
To sener beans, pease
and fitches. fol.xxij.
Of sheepe, and what
time of the yeare the
Rams

Rams should be put
to the Ewes. eodem
To make an Ewe to
loue her lambe. xxiij.
What tyme Lambes
should be wained. eo.
To drawe sheepe and
seuer them in diuers
partes. fol. xxiiij.
To belt sheepe. eodem
To grease sheepe. xxv.
To meddle tar. eodem
To make Brownne
salue. eodem
If a sheepe haue Pa-
thes. folio eodem
Blyndnes of sheepe &
other diseases, and re
medies therfore. xxvj
The worm in a sheps
foote, and helpe ther-
fore. eodem
The blond and reme-
dy therfore if it come
betyme. eodem
The pocks and reme-
dy therfore. eodem
The woodeuil and re-
medy therfore. eodē
To wash sheepe. xxvij.
To shere sheepe. eod
To drawe and seuer
the bad sheepe from
the good. eodem
What thyng rotteth
sheepe. eodem
To knowe a rotten
sheepe diuers maner
of wayes, whereof
some of them wyll
not sayle. fol. xxviij
To bye leane cattell.
Folio. eodem
To bye fat catel. xxix
Dyuers syckenes of
cattel, and remedies
therfore, and first the
murren. eodem
Longsaught, & reme-
dy therfore. fol. xxx
Dewbolu & the bard
remedy therfore. eod
Rysen vpon, & the re-
medy therfore. eodē
The turne and reme
dye therefore. xxxi
The werrybred, and
remedy therfore. eo.
The foule, and the re
medy therfore. eodē

The

The Goute without remedy. eodem
To reare calues. xxxv
To gelde calues. eodē
Horses and Mares to draw. fol xxxvj
The loss of a lambe, a calfe, or sole. xxxvij
What cattel shoulde go together in one pasture. eodem
¶ The properties of horses, fol. xxxvj
The twoo properties that a horse hath of a man. eodem
The two properties of a Badger. eodem
The foure properties of a Lyon. eodem
The. iv. properties of an Ore. eodem
The. iv. properties of an Hare. eodem
The. iv. properties of a Fore. eodem
The iv. properties of an Asse. eodem
The ten properties of a woman. eodem
The diseases and sores of horses. xxxvij
The lampas. eodem
The barbes. eodem
Horning of the toung
Pursy eodem
Broken winded. eodē
Glaunders, eodem
Horning on the chine.
Stranguilion. eodem
The haw. eodem
Blyndnes. eodem
Mules. eodem
The roydes. eodem
The facion. eodem
A malander. eodem
A salender. eodem
A serewe. eodem
A splent. eodem
A ryngbone. eodem
Wyndgals eodem
Horsefound. eodem
The colts euyl. xxxix
The bottes. eodem
The wormes. eodem
Affrayd. eodem
Mauigall. eodem
A spauen. eodem
A courbe. eodem
The string halt. eodē

Pyllettes. eodem
The paynes. eodem
Crutches. eodem
A taynt. eodem
Graunelyng. eodem
Acloyed. eodem
The scab. eodem
Lowsy. eodem
Warres. eodem
The sayinge of the
French man. xlij.
The dyuersitye bee-
twene a Hozsemay-
ster, a Coarsar, and a
Hozseleach. eodem
Of swyne. eodem
Of Bees. fol.xlij
Howe to kepe beastes
and other cattel. xliij
To get settes and set
them. eodem
To make a ditch. eodē
To make a hedge. eod
To plashe or plytche a
hedge. fol.xlv.
To mende a hye ways
Folio. eodem
To remoue and sette
trees. fol.xlvj
Trees to be set wyth
out rotes & grow. eod
To sell wood for house-
hold, or to sell. xlvij
To shed, lop, or croppe
trees. eodem
Howe a man shoulde
shed, loppe or croppe
trees. fol.xlviij
To sell wood, or tym-
ber. eodem
To kepe spring wood.
Folio. xlix.
Necessary thinges be-
longing to graffyng.
Folio. eodem
What fruit shoulde be
first grafted. fol.l.
Howe to graffe. eodem
To graffe betwene ye
barke and the tree. li
To nourish al maner
of stone fruits, and
nuts. eodem
A shorte information
for a yeung Gentle-
man that entendeth
to thriue. eodem
A lesson made in Eng
lish verses that a gen
tleman

Clemans seruant shal not forget non of his gers in hys Inns behinde hym. fol.liij.
A prologe for ỳ wiues occupations. eodem
A lesson for the wyfe. Folio. eodem
What thing the wife of ryght is bound to doo. fol.liiij.
What workes a wife shuld do general. eo.
To kéepe measure in spending. lvj
To eate within thy tedure. eodem
A shorte lesson for the husband. fol.lviij
A prologe of the three sayinges of the Philosopher. eodem
Diuersity betwen predicatiõ & doctrine. lix
What is ritches. eodẽ
What the property of a ritch man is. lx.
What ioyes and pleasures ar in beauẽ. lxj
What thyng pleaseth or offend God in. eodẽ
God most. eodem
What be Gods commaundements. eodẽ.
Howe a man shuld loue God, and please hym. eodem
How a mã shuld loue his neighbour. lxij
Of prayer ỳ pleaseth God very much. eod.
What thyngs letteth prayer. lxiij
Howe a man shuld pray. eodem.
A meane to put away idle thoughts in praying. fol.lxiij
A meane to auoid tẽptation. fol.lxv.
Almes dẽdes pleaseth God much. fol.lxvj
The first maner of almes dẽdes. eodem
The second maner of almes dẽdes. lxvj
The third manner of almes dẽdes. lxvij.
What is ỳ greatest offence ỳ a man may do

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